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Edited by the Rev. E. G. Selwyn, M.A., Redhill Rectory, Havant, to whom all editorial matters should be addressed.

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EDITORIAL

*Liberal Evangelicalism** is an attempt to restate the message of the Evangelical school—or at least of its progressive elements—in the terms of modern thought. The writers have one eye upon the "old guard" of their own party (whose recent decision to form a rival society to the C.M.S. has made theological issues urgent), and the other upon their Anglo-Catholic brethren; but the tone of the book is positive and constructive, and there is no seeking for controversy. We get the impression of a group of pilgrims on the march; and if Canon Barnes, pointing forward to what the future has in store for Evangelicalism, is the Cheirisophus of the march, Canon Guy Rogers who initials the Preface and contributes one of the most interesting articles, may be regarded as its Xenophon. How far do the principles here enunciated as distinctive of the new Evangelicalism do justice to that wide and varied field of Christian experience which is summed up in the teaching of the New Testament and the faith and worship of the Church ?

That is the question which really underlies Canon Rogers's essay on Religious Authority. After reviewing a number of opinions on this subject held by representative Evangelicals during the last two centuries, he sums up the position as follows:

> The one supreme and outstanding authority . . . is the Incarnate Life of God made manifest, redeeming and ruling the world in Jesus.

That is, for him, the only final and absolute authority in religion.

So far few would demur. But Canon Rogers goes on to speak of the "relative authority" attaching to certain other standards; and we think it may be of interest to compare what he has to say on this point with a similar fourfold standard set out by Lord Halifax in the Memorandum addressed to

* Hodder and Stoughton. 6s. net.

Cardinal Mercier, on which we commented in THEOLOGY last November. Parallel columns will enable the two views to be compared at a glance.

LORD HALIFAX.	CANON ROGERS.
1. The Creeds as recited by all.	1. The Holy Scriptures.
2. The Catechism as necessary for Confirmation.	2. The Creeds of the Early Church.
3. The Holy Scriptures as interpreted by the Catholic doctors and fathers.	3. "The guidance of the Holy Spirit in our own day and generation."
4. And generally what was prescribed by the Book of Common Prayer as giving effect to the principle *lex orandi lex credendi*.	4. "The sifted experience of Christian history acting as a check to our possible misinterpretation of the Spirit's leading, and as admitting us to a knowledge of His general principles of working."

It is obvious how much common ground there is here, and to how large an extent the two series supplement one another. The chief difference is an important one; for whereas Canon Rogers's statement tends to become vague when he leaves the witness of early times, Lord Halifax's retains its definiteness up to the end. The difference is due to the fact that Lord Halifax gives full weight to an element which Canon Rogers omits—viz., Tradition. That is really the true door of escape from the "fixed points" theory. One of Canon Rogers's own spiritual forebears saw it, to wit, Alexander Knox, when he wrote of the liturgy:

> It is virtually the transcript of what the Church has said in its converse with God from the very earliest period. . . . Of what, then, is the liturgy a standard? I hesitate not to say of doctrine as well as devotion.

Since the Church's worship is the focus of its religious experience, no doctrine of authority can claim to be complete which omits to give it weight.

Two essays of outstanding value are contributed by Canon Storr—one on the Bible, and the other on Christology. In the latter he raises the fundamental question of our Lord's pre-existence:

> Nor, again, can we affirm that the pre-existence of Christ means that He pre-existed as a *separate* Personality and Consciousness, for does not that mean tritheism, and destroy the unity of God? I question if we can say more than that God pre-existed; but God, not as a bare unity, but as a Being whose essential nature as Love involves the existence within Himself of personal distinctions, these distinctions, however, being subordinated to a unity.

We venture to add a suggestion. The question is sometimes asked whether our Lord's revelation of the Father is not of One who labours and suffers with mankind. We feel disposed to answer that question negatively: it is very difficult to point to any teaching in the New Testament which definitely reveals the Father as "passible." On the other hand, this is emphatically not the case with God as revealed in the Old Testament, where indignation, pain, sorrow, longing, are readily ascribed to Him. Is this because that in God which was passible was the Eternal Son who became Incarnate and suffered as man? If so, we should have a fresh illustration of Augustine's dictum, "Novum Testamentum in vetere latet, vetus Testamentum in novo patet."

The point where this volume becomes most acutely controversial is in the article which deals with the Church, the Sacraments, and the Ministry. Mr. Gooding's conception of the Church is open to two criticisms; first, that he treats of the Invisible Church as though it were identical with the Visible—indeed, the Visible Church seems to have no place in his scheme; second, that this Invisible Church appears to rest upon *merit*. Several times he tells us that it consists of those who have attained to certain "moral and spiritual qualities"—surely astonishing teaching to come from an Evangelical. Of a piece with this is his doctrine of the Sacraments. Though he speaks of them as "effectual" symbols, they are in fact purely didactic. Baptism, for example, "helps" a man "to apprehend the fact of forgiveness and love," as a picture does. The Eucharist "helps us . . . to realize His Presence, and so both to maintain and increase the fellowship between the human and the Divine." In both these cases, again, what is given is given "in response to the existence of certain qualities" (p. 159). What are we to say, in this case, of the baptism of infants? Mr. Gooding attempts to answer the question, but on his principles there is no answer. What, again, are we to say of those Communions made—as so many are—in times of spiritual dryness, when, though we are able to believe in the Presence, we cannot feel it? It is difficult to acquit Mr. Gooding's paper of a radical Pelagianism. Finally, the doctrine of the Ministry here expounded is equally unsatisfactory. Both historically and doctrinally it appears to have only the vaguest relation to the evidence and teaching of the New Testament, and in some cases to run directly counter to it. "The body of Christians appoint officials to act for them, and the authority of these officials is delegated by the body." But did not our Lord appoint the Twelve? Did not the Twelve

ordain the Seven? Did not St. Paul and St. Barnabas ordain elders in every city? The issue here is fundamental. It is the issue between Catholic Christianity and Undenominationalism.

We do not wish to close on a note of criticism. There is much in this book which is of great value theologically. We do not think that the principles it enunciates are sufficient to justify Canon Barnes's claim that they will mould the future of the Church; still less can it be called "an Evangelical *Lux Mundi*"; but certainly the spirit which inspires the group is something which we may hope English Christianity will never lose. If the Gospel here set forth falls short of the whole counsel of God as the Catholic Faith declares it, yet this group bears witness to the place of liberty in the economy of truth; and none can be acquainted with Church history without knowing how precious that place is, and how vigilantly it needs to be guarded.

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*Anglican Essays** is a much more learned work than *Liberal Evangelicalism*; yet one may doubt whether it is so important. We expect sound sense and learning from such writers as the Archbishop of Armagh, Dr. Murray, and the late Archbishop of Melbourne; and we get it. Dr. Murray's essay on "Aspects of the English Reformation," sparkles with interest and wit; and such a sentence as "Is satire the price which mankind pays for freedom?" written in comment on Erasmus and Rabelais, opens up vistas into the interpretation of history. Dr. Coulton, whose great learning is only matched by the fervour of his Protestantism, contributes a powerful, and not unfair, criticism of the attitude of official Roman theology towards truth, and shows how inevitably it follows from the dogma of Papal Infallibility. The Essay is controversial in tone, but its purpose is positive: it is written to uphold the cause of intellectual honesty.

Were all the material in the book of this calibre, it might have commanded far more attention than it does. Unfortunately, however, it is combined with articles of a very different type. Archdeacon Paige Cox's essay on "Communion or Mass," Mr. Raven's on "The New Reformation," and Archdeacon Thorpe's on "The Cultus of St. Mary the Virgin," are of another kind. The first and the third of these deal with subjects on which we shall hope to say something next month. We will only say here that if theology is successfully to guide

* Macmillan. 12s. 6d. net.

and fertilize devotion—as indeed it should—it must first get clear what the devotional values are with which it claims to deal. But we will allow ourselves a word of more pointed criticism on Mr. Raven's essay. For it belongs to a class of writing in which we hope he will indulge no more. It is all very well to say that "first things should come first," and that "antiquated methods should be scrapped"; but those who say it may fairly be called upon to make some definite and constructive suggestions. Instead, Mr. Raven's essay resolves itself into a succession of onslaughts upon various groups of people in the Church of England. Schoolmasters, theologians, clergy, one and all come in for castigation. And at the end—what?

Parturiunt montes: nascetur ridiculus mus.

And even the mouse is elusive. Mr. Raven knows so much and can write so well that we hope he will not succumb again to the temptation of "hitting all round." Criticism, to be helpful, must be temperate and must make suggestions.

The chief weakness of *Anglican Essays* is its lack of unity. One could scarcely hope to build a Church on the basis of *Liberal Evangelicalism*, but one might build a strong and flourishing group. You could not even build a group on *Anglican Essays*. It is impossible to say what are the principles which underlie it. We find nothing here which naturally expresses itself in plain rules of life and piety, nor do we get any clear conception of the religion—the Gospel—which these essays as a whole are written to promote.

A sharp contrast is afforded by *The Returning Tide of Faith*,* a book in which the Bishop of Pretoria hopes to "help the 'average man' in the vital matters of faith." We are quite sure that the book will do so, however widely the "average man" be interpreted. Its substance appeared in the *Johannesburg Rand Daily Mail*, and must have made unexpected reading in those pages. It is direct, simple, full of experience and fire, and the learned can enjoy it as much as "he that runneth." For some time we had been accustomed to think that there was no one to carry on Bishop Gore's great work of plain, yet profound, exposition of the Faith; and we rejoice the more to find here a successor in the task. Let us hope that this is only the first of a series.

* Nisbet. 5s. net.

In one point the Bishop shows himself to be a disciple of Baron von Hügel as well as of Bishop Gore—in his insistence upon the permanent value of the Jew and his witness. The chapter entitled "The Jew to the Rescue" is one of the best vindications of the Old Testament we know; and it leads to a conclusion which goes far to shatter one of the most mischievous of the Modernist errors.

> This is the faith—the monotheistic faith—which lies behind Christ, without the appreciation of which He is hardly intelligible. Thus we come up to Him and approach the centre. It is a mistake to try to begin with Him. He comes very late into the infinitely long story of man.

That is the true answer to the celebrated Girton Conference of 1921, with its isolation of Christ's Humanity from the broad stream of Biblical revelation.

This is a book which all parish priests should have, both for their own use and to lend to their lay friends.

In the April number of the *Church Quarterly Review*, Mr. Hanson, Chaplain of King's College, contributes an article on "History and the 'Historic' Jesus," which is the most masterly criticism of Modernism we have yet read. What, he asks, do those who speak of 'The Jesus of History' mean by History? Do they share Mr. Bertrand Russell's view of History, which resolves it into "a depressing combination of mathematical formulæ and unyielding despair"? Or do they, with Croce and Gentile, mean by History the interpretation of facts? Or have they in mind the immanent process to which Mr. Bernard Shaw burns incense as the Life-Force? Mr. Hanson asks Modernists to say what they mean. Meanwhile, he leaves us in no doubt what he means himself.

> The only creed which adds any value to human experience and makes any addition to human knowledge is the creed which asserts the reality of absolute being in the midst of becoming, the presence in some sense of eternity in time. . . . The significance of the orthodox formulæ lies in the fact that it is the deliberate rejection of the attempt to interpret the person and work of Jesus of Nazareth by purely historical categories. It follows that the essence of traditional Christianity is to be found in a theological dogma, not in a Gospel narrative, or, at any rate, only in a Gospel narrative interpreted in the light of a theological dogma. . . . Christianity is the proclamation of a presence in history, which is at once historic in that it appeared in time, and unhistoric in that it, by hypothesis, dominates and controls and gives an absolute value to history. . . . The whole status and meaning of history are transformed and stabilized round the conception of incarnate sonship.

We hope that this article will be read as widely as it deserves.

Perhaps there is more connexion than appears at first sight between the first and second articles in this number. In other words, may not the method of parochial retreat described so vividly by the Vicar of Portsea be adaptable to the conditions of boys at Public Schools? In both cases the need—the kindling of the vision of God—is the same. We suggest that the initiative should come from the bishops, who have a special responsibility for Public School boys in connexion with Confirmation. In how many cases have the candidates had any opportunity of devotional training? If the suggestion were made, we do not believe that objection would be raised either by parents or headmasters, provided that it was entirely voluntary. The result might be to establish a tradition of incalculable value.

CHRISTIANITY AND THE PUBLIC SCHOOLS

THE purpose of this paper is to attempt some answer not wholly inadequate or misleading to an intricate, obscure, but profoundly important question—viz., how far can the training in our Public Schools be reckoned as training in Christianity?

A preliminary observation suggested by much random criticism delivered against these mostly ancient institutions, is certainly needed. It is that whatever answer be given, favourable or adverse, would apply *totidem verbis* to society at large. It is, however, easier to note the kind of training that is given in the schools than it would be to estimate the influence of Christianity, say, in the West End of London; partly because actual lessons from part of that training and the effect of them it is supposed to be within man's power to gauge.

But no sooner do we begin to reflect on this question than we see the necessity of stating what Christianity is. For there can be no serious doubt that what is called popular Christianity is a vague kind of religion, astonishingly different from that which was taught by the early Church or by Christ Himself; and if "popular" means prevalent, it is more than likely that it has penetrated into the schools. Some points of contrast, then, between the two kinds of doctrine must be briefly noted here.

Nowadays a good Christian is supposed to be the same as a good citizen; that is, if he concerns himself busily in the material improvement of the life of his neighbourhood. The world is interested in religion chiefly because it is supposed that

in it resides an influence which can be usefully brought to bear on the increasingly complex problem of making this world a more habitable place than it is; and along with this interest there has been a vast ebullition of effort towards rectifying disorders, allaying discontent, adjusting relations between groups, etc.; but all of it plainly and avowedly dedicated to the claims of the present life only. Much of this effort is unsuccessful, and yet most of it is in a sense praiseworthy; for it appears to express the highest ideal of living that the multitude can form. It should be mentioned, moreover, that the heedlessness as to the unseen world which has always been very prevalent is now more openly avowed. Only a minority care particularly what their children or friends believe about God, so long as they behave fairly well to other people.

In opposition to all such ideas, Christ taught that for every individual man and woman right thoughts about God are of absolutely paramount importance; and in this matter He confirmed the main principle of the prophetic teaching. For He asserted with the strongest emphasis that the first and greatest Commandment was that we should love God supremely, truly, and wholly; and it is certain that this command cannot be fulfilled by anyone who has wrong thoughts about God and of our relation to Him—*e.g.*, who judges of Him according as life is smooth or painful; or who rates suffering as a worse evil than sin; or fancies that we may safely construe the awful teaching about the probation of this present life contained in the Gospels as meaning nothing in particular; and thinks of terrific calamities, plainly and undeniably the outcome of man's rebellion against Divine Law, as either inexplicable horrors, or the work of the Devil, if there be a Devil. Or, again, who persuades himself that he is playing the part of a reasonable child of God by constantly expressing his admiration for Christ's character and work, and at the same time expunges from His teaching whatever he finds uncongenial to his temperament, without so much as five minutes' careful reflection as to whether it is true.

So far we have been considering what Christ taught. But what He taught, sublime and unapproachable in wisdom though it be, is insignificant compared with what He did. For He, the Creator of the Universe, "emptied Himself" of His glory, became Man, died to save the world, conquered death, and ascended into Heaven to consummate the work of uplifting the world to the Throne of God; in other words, to a state of perfection. The process of the consummation is the gradual maturing the heirs of grace from the hard and sullen mass of humanity, as Newman words it: the work of the Holy Spirit

through the ages. But the Redemption of the world was eternally wrought on Calvary. However crudely stated, Christianity includes at least so much; and anything less than this would mean a revelation of God to man immeasurably less complete and awe-inspiring than that which has been given.

Now popular Christianity is not based on a denial of these facts, but assumes that they are not all important, chiefly because they signify nothing to people whose entire interests are bound up with the pursuit of happiness in this world. For then they are changed in man's conception of them into something wholly unintelligible. They present themselves to our minds as a history of the sayings and doings of a sinless being on earth 2,000 years ago who is held up to young people as a pattern of conduct in the matter of unselfishness; by which is meant kind dealings with our neighbours. But as so conceived of, the Gospel soon turns out to be a profound discouragement in two ways. First, because man's disorder is a perversion of will which incapacitates him from genuinely seeking God. Secondly, because experience shows that the more he concentrates on achieving happiness in the world as the scene of his dominant interest, the less he succeeds. Further, to a believer in the Apostles' Creed, the supervening calamities, the outcome of man's rejection of God's Love, instead of being a merely bewildering horror, are seen to be the working out of divine Law, and like all our experience in time, *if it is understood*, a bringing nearer to us of " the day of our salvation "; in short, what we call the Judgments of our God, and as such to be thought of as a theme of praise. To the *secular* man, that is the " Christian " of popular Christianity, they are inexplicable, profoundly disconcerting " happenings "; which if he allows his thoughts to dwell on them go far to convince him that he is a dweller not in a kingdom of law, but in a scene of chaos; and in so far as he continues to believe in God at all, it is in a God who leaves the world which He has made to run its own course without control from above. Perhaps the difference between a true Christian and the secular-professing Christian may be thus summarized: One believes in a God who acts; the other in a God who does not.

Baldly stated, then, there are these two ways of interpreting life, the world, the Universe. There is an immeasurable gulf between them, but for reasons difficult to fathom, they are very frequently spoken of as identical. The question before us is, which of the two is the subject of this paper ? Having settled that, we have to consider how far our Public Schools do, in fact, train boys to become Christians.

Needless to say, we are concerned with the creed called

orthodox: by which we do not mean dead formulæ to which people are invited to subscribe, but with actual historical events which when regarded as the touching points between Heaven and Earth, God and man, are found in experience to be a dynamic quickening of the lower life by the higher. For Christianity is the only religion which not only talks about the higher life, but gives it. If young people are trained to be Christians in this sense there obviously must be a prolonged gradual *concrete* presentation to them of truths which otherwise will remain meaningless abstractions. That presentation, if it is to make the immense difference which we have in view, must clearly be not fitful, but constant through the formative years of childhood and adolescence; not chaotic, but harmonious, consistent, and always intelligible—that is to say, based on experiences already known, and on conceptions which have been translated into certainties. Before considering what this process involves let us note that whereas the task in this case is most arduous and exacting, the popular sort of Christianity requires no training at all beyond a guidance into a discreet conformity to contemporary public opinion. This assertion, however, may be challenged.

Space forbids more than a bare statement of the problem before a teacher of Christianity. Every child is born with the desire of self-gratification. Christ emphatically taught that the true life is to subordinate self completely and unreservedly to the higher law of personal dedication to God; that this subordination means among other things an increasing forgetfulness of self—the secret of all true self-expression—and love of fellow-men born of love to the common Father; which love, again, is simply the response to His love for us. Hence training a child to become a Christian is to train him to be *converted*, gradually perhaps, but completely, from worldly to godly thinking, speaking, and acting. That can only be done by getting him to perceive that he is under Law which is not of earth, nor only of the wishes of his parents, but of God; unspeakably gracious and long-suffering, but infinitely strong and irresistible. For the Power above us offers us now Eternal Life, and if the offer is rejected, Love continues to operate for our salvation, but necessarily takes on the aspect of tremendous severity.

The normal way in which a child grows into this view of things is under the influence of his parents' authority, *Law:* of his relation to them, *Love;* but only on condition that these two are referred to the Unseen God does he ever come to understand the third element, *Godliness*, involving renunciation of worldly ideals.

We have now to face the question: Can this sort of training be given by the schools under the present conditions of school life? The answer must, of course, depend entirely on two other questions: (1) What is the preparation already given at home? (2) What is the nature of the environment in Public School life?—*i.e.*, Does it or can it work effectually towards the extirpating of the worldly selfish instincts with which every normal child is born?

(1) As we have already implied, the training of young children in the vast majority of homes is towards making a success of this life, and such teaching as is given from the Bible and the prayers that are prescribed by careful parents are very likely to be learnt as things apart from the real interest of life, which may be described as conformity to the world in a "good" sense—that is, living in a way which has long been found on the whole to be the way leading to popularity among the better sort: the respect of people whose respect is worth having. Such, we are convinced, is the highest aim put before children in all except a small minority of cases. Of course, in a huge number the training is frankly designed to equip a youngster to secure a fair share of this world's goods. Broadly speaking, some 85 per cent. of the whole number are taught to aim at temporal happiness, and all the religion they know is the hope that if they are "straight," hard working, and not vicious, God will help them to secure it.

Now, as long as this is the case the Public Schools cannot be expected to achieve a victory so wonderful as to plant a love of the Crucified Saviour and a power of self-forgetfulness against the two most powerful oppositions that can be conceived—viz., natural inclination and the parents' influence. In other words, if obedience to Christ and renunciation of worldly ideals are taught zealously, faithfully, and consistently by the school, the training will be almost unavailing as long as the homes continue to teach by precept and example the direct opposite.

Almost unavailing: not altogether. The community have made known their demand on the schools, that the moral tone shall be as sound as can be expected, human nature being what it is. For so much, it will be noted, is part of the programme for making a success of life. Anyhow the schoolmasters have risen to the emergency with gallantry, tact, and patience, and the boys to-day are cleaner, less narrow in outlook, less lazy than their forebears; and no one in his senses will regret the change. Moreover, in the case of the elder boys who attain to posts of responsibility, there is to be recognized a marked growth in strength of character, consideration for others, and power to lead. This is where we Britons may claim to have

made a real contribution to the art of education, and it seems to have told beneficially on the national temperament.

But we must not confuse a certain slightly dubious moral advance with the sublime prospect opened out before mankind by Christ, in response to the question, "Which is the first and great Commandment?" The improvement has been partly due to a simple application of commonsense and desire for efficiency to our ancient institutions, and to a discarding of some barbarous traditions; but a danger lies in the apparent disconnection between morality and religion. The good we have achieved we are strongly inclined to ascribe to our own virtues; and nothing indicates irreligion more surely than self-congratulation proof against the national sense of humour.

Doubtless there is a real improvement going forward in the very important matter of voluntary religious observances. Not only has there been a revolution since 1840 in regard to recognition of Confirmation and attendance at the Eucharist, but in many schools the boys put themselves out to come to religious gatherings uncompelled; the behaviour in the Chapel services is a wholly different thing from what it was: and something of the energy put into School Missions may be ascribed to the Christian motive. But into every advance, no matter how vital and genuine it be at the start, the poison of conventionalism steals; and herein the schools reflect the larger world, especially in the growing attendance at the Eucharist. Young and old alike are often victimized by trust in outward safeguards. Again, there has been an immense improvement in Bible teaching; but the best teaching may be and often is unwittingly anthropocentric.

Hope lies in growing recognition of early home-training. Christianity lives where Christ is brought into young hearts and the love of the world is extirpated; and though the number of homes in which the beautiful result is seen may be very small, a power goes forth from them which keeps our schools and society itself from the uttermost corruption.

E. Lyttelton.

PAROCHIAL RETREATS

One of the surest signs of the good Hand of our God upon us is that so often in the history of the Church the Holy Spirit seems to give us directly the answer to our need. At first, perhaps, it is just a few individuals to whom the vision is given, but they find that they have been independently thinking the same thing, and when they go to give the vision to others,

they find that in some mysterious way the ground has been prepared.

So it is that great movements arise and spread; men generally are conscious of the need; they look about for the answer to it and then quite plainly the answer comes: the few see it first, and then the many realize that this is what they have been waiting for. It is: and it has come straight from the Hand of God.

So it seems to me it is with the Retreat Movement, the rapid spread of which amongst our lay people is one of the most significant signs of God's Presence and Power in the Church of England to-day. We have had Retreats for Clergy of course for years; it is not of them that I am to write, but of Retreats for the Laity of our Parishes.

We have to remember about all movements in the Church that it is the Laity who matter, that all the great movements which have influenced the Church and brought about a revival of Religion have been movements of the People of God, led by His Spirit.

It is true to say that the Retreat movement is becoming in the best sense of the word a "popular" movement in the Church.

I propose to divide what I have to say into a preliminary discussion of the need of this movement from the point of view of a Parish Priest, then to give a description of the Parochial Retreat itself, and lastly to speak of its effect in the Parish.

It is, of course, inevitable that one must write very largely from the point of view of personal experience, but it is with the sure knowledge that countless other Priests are finding similar experiences to-day.

I.—The Need

The purpose of the Retreat Movement is to give people a chance to get a new vision of God, to get away from the stir of the world into the peace and quietude of new surroundings, to drink in the silence, to open out their spiritual faculties to God, to give God a chance to manifest Himself to them and to speak to them.

It is a throwing open of our lives to the Holy Spirit, it has in it the elements of the Quaker Meeting, it is a "spiritualistic séance" in the true sense, for the true "Spiritualism" is that which seeks for the guidance and surrenders to the control of the Holy Spirit of God. We Parish Priests know only too well that the thing which is most lacking in our people is that which is of all things the most important, without which all else is valueless—a vision of God, spiritual experience.

Our people, especially in the big towns, are subject to almost overwhelming influences which materialize their lives; they find it very hard to discover God and to quicken their spiritual powers; the very circumstances of their homes defy them. Their life becomes mechanical, and it is only too easy for their Religion to become so.

Church worship, with its ordered rite and ceremony, is capable of being, and is meant to be, the most perfect expression of spiritual life of which we are capable, but it is capable of degenerating into a soul-destroying machine—"corruptio optimi pessima."

Our chief weakness in the Church of England lies in this common lack of spiritual experience leaving us at the mercy of a formalism, which we think is Religion and is saving our souls, while it is in effect a substitute for God—an "idolatry," a worshipping of phrases, ceremonies, music, preaching, churches, but not of God.

Here let me quote a story told me by a Priest which expresses in extreme form something that we feel is only too true in a measure of so many of our people. My friend was in a London tram going to a Torrey-Alexander Mission, and was asked by an artisan sitting next him if he were going to the Mission. On hearing that he was on his way there, the questioner waxed eloquent upon the grandeur of the "Glory Song," and described how he had gone home and played it to his wife, and how enraptured she had been too with the hymn in question. My friend, seeing him so enthusiastic, naturally asked him if he were interested in the Mission. The idea somewhat staggered him for the moment, he then said, with the air of giving a complete and adequate explanation of himself: "Oh no, I'm not religious, I'm Church of England!" We all know how easily interest in the things connected with Religion can take the place of desire for the Gospel itself, and indeed seems actually often to alienate people from the Gospel the moment it becomes a Gospel of God.

The effect is evident, our Religion does not attract those who are looking for spiritual experience; it repells them; they go where they can find some spiritual experience even though inadequate or possibly false. So it is, so every Parish Priest knows, and the pathos of it is that we know too that the Catholic Faith and Worship as we have it in the Church provide the true and full inspiration and the balanced expression of spiritual experience.

Our first task then, our primary duty as Clergy, is to lead our people to that experience, and we see in the Retreat Movement the Divine answer to our need; so shall we save their souls, so shall we help them to save others.

This leads me to another reason why Parish Priests see the need of Retreats for their people.

It is becoming more and more clear that it must be by the work of the laity that the Kingdom of God must be built up, God's people must minister to one another.

I saw this the moment I came to face a Parish of 40,000 people with eight Clergy—*i.e.*, half the staff before the war; there was no hope for it but a Retreat House so far as I could see, and that God in His Love has given us. We clergy have, then, I repeat, as our primary task, the giving to our people the spiritual experience which will enable them to minister to one another the things of the Spirit. As Dean Inge says: "Religion is not taught, it is caught," and those who are to set fire to others must first of all be set ablaze themselves.

The majority of our people have not the smallest idea of the meaning or the possibility of spiritual experience of God: they have a sort of idea of trying to serve God and to please Him as a duty, they have but little notion of enjoying Him now and for ever. A well-spent Retreat is capable of changing all that: it at least gives God a chance.

II.—The Parochial Retreat

The ideal thing seems to me to be the Parish Priest himself taking his own people, going with them into the new surroundings, and sharing the experience with them. In some Parishes it will, perhaps, be difficult to get together the first people to make the venture, they do not quite know what they are going to, they are shy of a new development in their Religion and of going away together; also they are by no means let alone by their friends and relations, who probably regard such an idea as going into Retreat as incipient religious mania, and quite foreign to the good, solid, commonsense Church of England Religion. Still, I must say that I anticipated much more difficulty than I experienced. I have held Retreats for my women and girls, men and lads, for Lad and Girl Confirmation candidates, and last but not least a quiet afternoon at the Retreat House for members of my Parochial Church Council.

The question of expense is got over by the fact that our Retreat House is run on the lines of no fixed charge, each being asked to give what they can, being informed of the estimated cost per head *per diem* for guidance. The result showed that the Retreatants not only paid for the expenses of their actual Retreats, but that so much was given beyond towards the maintenance of the House as to encourage the hope that when the initial expenses are met, the House will run itself. Wonder-

ful thankofferings are being constantly given, and Retreatants begin to save up for their Retreat as for their holiday. I may say that my Confirmation Candidates' Retreats for lads and girls were both given; in the case of the girls the donor wishes to give it yearly in gratitude for the spiritual experience of Retreats.

There is no doubt about those who have once been wanting to come again, once they have had the experience. The difficulty I have found is to make them see that once a year is enough.

Normally, Parochial Retreats have to be over the week-end, from Saturday afternoon to early Monday morning, but I am hoping this year that one week-end Retreat may begin on the Friday evening, as many seem keen enough to give up their Saturday work in order to have two clear days in Retreat. It may, perhaps, be of advantage if I give some practical details as to how I have found a week-end Retreat best works out. They arrive on the Saturday some time between 3 and 4, they are shown their rooms and the way about the house, and get generally settled down in time for tea at 4.15. After tea the Silence begins, and the Conductor has a short talk with them about the purpose of the Retreat, and especially upon the need of observing the rule of Silence if that purpose is to be fulfilled. Experience has shown me that Silence is of the very essence of Retreat, that a Retreat is nothing but a Retreat in name only without it, that Retreatants must be put on their honour to help each other to observe it, and that if any feel they must talk they can do so during the recreation hours provided they go away altogether from the house and grounds. I feel, however, that it is necessary and right to give a very strong recommendation that they should observe Silence throughout the whole time, but of course quite naturally, which means that anything that has to be said, questions asked, etc., will be said, but said in such a way as to disturb the corporate Silence of the body as much as possible—to say the least, a very valuable lesson in the self-suppression of the individual for the sake of the whole.

It will be found that the Retreat atmosphere is quite impossible to attain without practically complete Silence, that even lads and girls are quite capable of observing it, the first time because put on their honour to do so for the sake of the body, while next time they will observe it because they want to.

The opportunity of this preliminary talk should be used most of all to bring this home, and it needs being insisted upon most emphatically that it is only a sham Retreat without it. This is also the best opportunity for giving out general notices, etc.

Then comes the first Service in Chapel at 5 o'clock, consisting of hymns, prayers, and first Address. Evensong will be sung separately without Address. About 8.30 I usually have a practice of the music for the Eucharist, generally sung throughout to the simple settings they are accustomed to. On Monday mornings we usually have a final Eucharist at 5.45 and they are back in town for school or business.

I would mention one or two things which I have especially noticed.

I find that they all value the quiet time for prayer and meditation after the Addresses, and on each occasion I have found that there has come quite spontaneously a most wonderful corporate Silence in the Chapel after closing Prayers, many staying absolutely still for half an hour, exactly as if wrapt in the Arms of God, and unwilling to tear themselves away. These are the precious moments of revelation, this is when God works, it is for this voluntary corporate silence in Chapel that we have to work, it is then that lives are changed; for the realization of God comes, and, with that, conviction of sin.

Then, too, I have been surprised at the readiness of young Retreatants to put in Thanksgivings and Intercessions to be offered, and at the spiritual insight shown in the things they pray and give thanks for. I tell them I want them to give me the subjects for that Service, and they do.

It is most important also to get the right kind of books for reading at meals, such as Tolstoi's *Twenty-two Tales*, etc.

About the Retreat as a whole, I would say that we must not be afraid to put the highest before our people, and to expect the highest from them: they are ready to receive and to give much more than we think.

It is, too, an unrivalled opportunity for weaving in practical instruction on Prayer and Penitence; we can rely upon great spiritual results following in their lives sooner or later. "The Lord will confirm the Word with signs following."

III.—The Effect of Retreats upon the Parish

It is impossible to describe what it means to a Parish to have a body of people who share this experience of God together, and especially when the Parish Priest shares it with them. I would urge again most strongly that it is the ideal thing for the Parish Priest to take the Retreats for his people, as it helps to produce, as nothing else can, the relationship of "father" and spiritual "children": we "beget souls in Christ through the Gospel" in Retreat in a most wonderful way.

It is not too much to say that I know many lads and girls

to-day who are holding on to their Religion in the midst of the difficulties and temptations that surround them simply through the vision of God which they have had in Retreat; they never forget it; they know that it was real.

It means that they put new interest and spiritual effort into their private prayers and public worship, that their Sunday Communion becomes a thing they will not miss if they can help it, they have a new love for God, for the things of God, for the People of God. I have found a great development of the corporate feeling of the Christian family; as one expressed it: "I never felt so glad to see anyone in my life, as I was to see those we had been into Retreat with coming into Church the next Sunday morning." I am more and more convinced that we Parish Priests want in our Churches, not a mere conglomeration of unattached units, a "fortuitous concourse of atoms," but a Family of God, and unless we have that we can neither attract nor keep our people, especially the young.

The Family of God does not need "keeping together" by external pressure or persuasion; it holds together, it is kept together by the Spirit that is there; also by the same inherent power it grows. Where there is life there must be growth, and that not forced, but natural and spontaneous.

I would like also to bear testimony to the power of Retreats as a missionary force in the Parish; it is not too much to claim that they produce "apostles," persons with a sense of mission to spread in the Parish the spirit they have shared together in Retreat. From this I have found wonderful spontaneous efforts for the Kingdom which have done so much both for those who made them as well as for those on whose behalf they were made.

The family of those to whom spiritual experience is real increases and grows, and that family life is based upon real penitence and the assurance of forgiveness, which produces the most abiding and infectious joy in the world.

We need to reflect over and over again that the Incarnate Son came to save His people from their sins, that His Gospel is primarily a Gospel of the forgiveness of sins, that we are baptized "unto the remission of sins," that we can only lead a Christian life and only do God's work on the basis of forgiven sin, and it is only the vision of God that can give us consciousness of sin.

Those who live without this are "dead in sins" and not "dead unto sin," and there is the difference of eternal death and eternal life between them. Let a personal or parochial life be built upon any other basis but this, and Jesus Christ is not its Saviour; He may be other things, but He is not that. To

live near to Him in a state of unrepented sin is only to be hardened, to make our Communion thus is only "to increase our judgment."

We Clergy need to reflect what we are doing, when entirely contrary to the whole spirit and teaching of the Church we allow, nay we even encourage, our people to continue to approach Christ, when they have never really dealt with sin, and know not Christ as Saviour, while they profess to worship Him as King.

It is because the Retreat Movement gives as nothing else I know a vision of God and a consequent sense of sin, because it fills our worship with a spirit of oblation, our service with a spirit of sacrifice, our parochial life with the joyous spirit of the Family of the Redeemed, that I believe it is sent from God to make our dry parochial bones live, and some of them are very dry.

The Church of England will then find out what she is capable of becoming under the Hand of God.

After all, the Bible is as full of Retreat as of Prayer, and the Bible is usually spiritually right after all.

There are countless people, men and women, lads and girls, to-day in our Parishes who know by experience the fresh spiritual air of the mountain top, and the joyous communion of the Upper Room—and they have found it all at their Retreat House, the Ante-chamber of Heaven.

J. F. Lovel Southam.

THE SUPERNATURAL BASIS OF CHRISTIAN CHARACTER

The Christian Church exists to witness to, and to co-operate with, the action of God. Its chief *raison d'être* is that it is endowed with supernatural life through that participation in Christ, both God and Man, which is effected by the quickening power of the Holy Spirit; and this endowment it holds, not for itself only, but for communication to the whole world. This endowment is matter of experience. When Jesus said: "The Kingdom of Heaven is within you,"* He meant that the supernatural order of Divine grace was within the experience of His hearers. Immanent in their experience of Himself and His teaching was the Transcendent to which all who had eyes to see and ears to hear could commit themselves, if they would.

The community already gathered round Jesus in Galilee

* Luke xvii. 21. I follow Dalman's translation, based on the supposed Aramaic underlying ἐντὸς ὑμῶν. It is confirmed by the Sahidic Coptic ("inside you"). *Cf. The Coptic Version of the New Testament.*

was the home of this experience, and in that sense was the salt of the earth, the light of the world, a city set on a hill. And its expansion was rapid like the growth of the mustard-seed, and discursive like leaven in the lump.

But while Jesus spoke thus of the Kingdom of God as already present during His Ministry, the general tenor of His teaching is to focus attention on its establishment in the near future, implying that some far richer and more vivid experience of the supernatural was in store. It was the conviction of the first age of Christians that this actually occurred; and they dated it from Pentecost. This is not to say that Pentecost can be isolated from Christ's Death, Resurrection, and Ascension even as a proximate fulfilment of His predictions of the kingdom; still less to say that the Dispensation of the Spirit exhausts the meaning of those predictions. St. Paul, indeed, is careful to insist that the Spirit is an "earnest" or first instalment of the kingdom whose plenitude is as yet unrealized on earth. But, when these reservations have been made, it is difficult to exaggerate the emphasis placed by the Apostolic writers upon the Holy Spirit as the cause and mediator of a new and decisive moment in the experience of the Supernatural.

The conception of the Church which brings out most clearly the supernatural experience underlying it is that expressed in the metaphor of the New Creation, with its cognates Regeneration and Renewal. When first it meets us in the Bible, it is probably little more than metaphor, as when Ezekiel (xlvii. 6-11) or Zechariah (xiv. 8) symbolize the revival of spiritual religion under figures which recall "the tree of life" and the river that "went out of Eden" (*cf.* Gen. ii. 9-14), or Deutero-Isaiah (lxv. 17, 18, lxvi. 22) depicts the restoration of Israel from Babylon in the poetical imagery of "new heavens and a new earth." But, as time passed, ideas, which had begun as metaphor, became doctrine. The deep-seated pessimism so characteristic of Greek poetry in its deepest intuitions* had its counterpart in Jewish thought, after Alexander had brought it into the main stream of Western civilization; and though Judaism must needs teach that "the earth abideth for ever" (Eccl. i. 4), the conviction tended more and more to establish itself that the whole created universe was honeycombed with corruption (*φθορά*) and that it must all be changed, if and when the Divine sovereignty came again into its own. When St. Paul wrote, "The fashion of this world passeth away," he was voicing one of the most universal beliefs of civilized antiquity.

Jewish monotheism compensated for this pessimism in a way impossible to paganism by its belief that God, who had

* *Cf.* Sophocles, *O. C.*, 1225.

often acted in the past, would act again for the deliverance of His people. The world would be destroyed, but He would create another. The prominence of this idea in the Apocryphal and Apocalyptic literature* accounts for the fact that it seems to be taken for granted in the language of Christ† and His Apostles.‡ It plays, moreover, a large part in the vision of the Last Things described by the Seer of Patmos (Rev. xxi. 1-xxii. 5). For him the consummation of history means the fulfilment of the Isaianic prophecy of a new heaven and a new earth, with the new Jerusalem as the centre, to which all nations come to worship and make offering. All sorrow and pain are banished, and the Holy City is a place of Divine glory, light, and joy. In the midst is "a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb" (xxii. 1, *cf.* vii. 17, xxi. 6, xxii. 17), and on either side of this river is "the tree of life" (xxii. 2)—two features which indicate the restoration of Eden. And the mark of this New Creation is a new relation between God and man, so that henceforth those who inherit it shall be God's "sons" (xxi. 7) or "peoples" (xxi. 3), and God Himself "will dwell with them."

The Seer's vision of the New Creation is of a cosmic event still future, though it is coloured constantly by his experience of what the Christian life already is. In the Epistles the balance of emphasis is reversed, and the New Creation is assumed and taught as a fact of experience rather than of expectation, a doctrine of man rather than of the world. The focus of interest lies in God's creative act as seen and known in human society and human souls. Not that the regenerative process is thought of as ending there; though it begins with the microcosm of single souls, it "does not cease its effectual working till it has embraced the whole macrocosm of the universe."§ But our own concern here is with the religion of experience; and it is as a description of that experience that the teaching of the New Testament writers about the New Creation claims our especial attention.

The central figure in this New Creation and its life-giving principle is Jesus Christ. This is the unanimous doctrine of the Apostolic writers, though they express it in different ways. Thus St. Paul contrasts the first man Adam who became a living soul with the last Adam, the second man, who was from heaven—that is, supernatural—and became a life-giving spirit;

* *Cf.* Wisd. xvi.-xix.; Enoch xci. 16, xlv. 4, 5, lxxii. 1; Jub. i. 29, iv. 26; 2 Bar. lvii. 2, xliv. 12, xxxii. 6; 4 Ezra vii. 70, 75.

† Matt. xix. 28; *cf.* Matt. xxiv. 35.

‡ Acts iii. 19-21; *cf.* 2 Pet. iii. 8-13.

§ Archbishop Trench, *Synonyms of the New Testament*, p. 61. The whole passage (pp. 58-64) is most instructive.

and these two, Adam and Christ, stand as heads and representatives of the two orders of life, the natural and the supernatural, to which their several followers belong (1 Cor. xv. 45-48). A similar contrast between Christ, the Lord of the new or spiritual creation, and Adam, the lord of the first or natural creation, seems to underlie the great passage in the Epistle to the Philippians about the Incarnation; where the "equality with God," which Adam clutched at and Christ refused, seems best explained by reference to the story of the temptation in Genesis.* No less clear is the teaching of St. John. For him Christ sums up in Himself the creative activities of God: He is the Word, through whom all things came into being, the Light, and the Life; and to those who received Him, He gave the right to become by regeneration "children of God."† He is the Source of the supernatural life;‡ and it is His breathing of the Spirit upon His disciples after the Resurrection which brings the new Humanity into being as a like breath of God quickened the first man in the beginning.§ Indeed, this doctrine that Christ is the proximate Giver of the Spirit, who is the constitutive principle of the new order, belongs as much to the earliest as to the latest *strata* of New Testament teaching; for His promises recorded in the Fourth Gospel that "rivers of living water" should assuage the thirst of all who believed in Him,‖ and that He would send the Holy Spirit,¶ are explicitly claimed by St. Peter to have been fulfilled at Pentecost, when Jesus "being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost . . . poured forth this, which ye see and hear."**

This New Creation by Christ through the Spirit involves at once a creative act and a creative process. The creative act is spoken of as due to God's "word," by which He has begotten or re-begotten us (Jas. i. 18; 1 Pet. i. 23); and the moment of the Divine action or utterance is identified particularly with baptism (Eph. v. 26, Tit. iii. 5). For it is a cleansing act, involving the decisive "putting off" of the old humanity with its corruptness, anger, and deceit (Eph. iv. 22; Col. iii. 9), and an equally decisive "putting on" of the new humanity (Eph. iv. 24; Col. iii. 10), which is Christ Himself (Gal. iii. 27).†† And the effect of this act is to re-constitute man in Christ (Eph. ii. 15), and so achieve a "new creation," for which old things have passed away and all is made new, and where the age-long barriers of nationality and social status have ceased any longer to be significant for religion (2 Cor. v. 17; Gal. vi. 15). This is that Rebirth "of

* Phil. ii. 6; Gen. iii. 5, 6. † Jn. i. 1-14, viii. 12, xi. 25. ‡ Jn. v. 21 *f.*
§ Jn. xx. 22; *cf.* Gen. ii. 7. The rare word ἐμφυσᾶν occurs in both passages.
‖ Jn. vii. 38, 39. ¶ Jn. xvi. 7. ** Acts ii. 33.
†† *Cf.* Rom. xiii. 14. The decisiveness of the act involved is well brought out in all these cases by the "baptismal aorists." *Cf.* also 1 Cor. vi. 11.

water and spirit," without which a man cannot enter the Kingdom of God (John iii. 1-8). At the same time this act initiates a process to be carried on by the Holy Spirit. The characteristic term for this process is Renewal, a word which lies close to the conception of the "new man" put on by Christians. Indeed, it is this "new man" or "inner man" which is constantly and continuously being renewed into ever fuller consciousness of, and likeness to, Christ (2 Cor. iv. 16; Col. iii. 10), through the agency of the Holy Ghost (Titus iii. 5). In one passage of singular beauty, St. Paul attributes this change to the concentration of the mind's attention upon Christ, though he is careful to note that it is Christ as the Spirit whose glory is reflected back into us as a mirror.* And the result of this reflection of Christ's glory in us is a radical change in the essential structure of our being;† so that, through the renewal of our conscious mind and motive, the deepest elements of our personality are more and more assimilated to the pattern of Christ.‡

Various metaphors are used in the New Testament to express the distinction between the Church and secular society. Christians were "once darkness, but are now light in the Lord" (Eph. v. 8); once asleep and dead, but now awakened and made alive (Eph. v. 14, ii. 1). By natural heredity from Adam, men are of the earth, earthy, and they speak the things of earth; by re-creation at Christ's hands, they are heavenly, and able to bear the image of Supernature (1 Cor. xv. 47-49; John iii. 31). The world has its own spirit (1 Cor. ii. 12; 1 John iv. 4, 5) with its own characteristic attitude to life and expression of it; but Christians, in the world though not of it, have in them a Spirit of stronger mettle, because proceeding from God.

That is the general statement of the issue; but its particular statement in terms of psychology and ethics is not less pregnant with the contrast between Nature and Supernature. The essential mark of the Christian, when fully developed, is that he is "spiritual." This is a word whose meaning in the New Testament it has been claimed possible to fix with some precision.§ It means a man inspired or seized by a Spirit. The belief that men were so inspired was common in antiquity, and the fact was certified by acknowledged signs, such as prophecy, visions, ecstatic utterance, powers of healing, etc. Indeed, St. Paul's difficulty at Corinth was not so much to secure credence for this supernatural endowment as to provide some means of discriminating between Divine and diabolic inspiration.

* 2 Cor. iii. 16-18.

† μεταμορφοῦσθε cannot mean less than this in Rom. xii. 2 and 2 Cor. iii. 18. *Cf.* Plummer *in loc.*

‡ Rom. xii. 2.

§ See Lake, *The Earlier Epistles of St. Paul*, pp. 202 *ff.*, 222 *ff.*

Eventually the test recommended both by him and by St. John is the confession of faith in Jesus as Lord and truly Incarnate (1 Cor. xii. 3; 1 John iv. 2). The Christian, at any rate, is "Spiritual," because he is inspired by the Spirit of God; and it is by virtue of having received that Spirit that Christians have knowledge of God (1 Cor. ii. 10, 11). That powerful Divine agency—that, and not eloquence or skilful dialectic—is what St. Paul presents palpably and unmistakably to the consciousness of his hearers (1 Cor. ii. 4, 5), and it is their experience of that which is the determining factor in their lives.

The impact of the supernatural Spirit upon the human personality is to awaken a kindred element, namely the spirit of man,* which is dormant until He comes. Left to themselves, men are by nature mere flesh and blood, human animals. In this natural state, they cannot inherit the Kingdom of God (1 Cor. xv. 50). Even in the early stages of the converted life, they are still "fleshy" (1 Cor. iii. 1), full of natural propensities which, if gratified, make them in the ethical sense "carnal" (1 Cor. iii. 3), as when they give way to jealousy and strife.† And in such a condition they cannot receive more than the rudiments of Christian instruction. More common as the psychological rather than the ethical opposite of "spiritual" in St. Paul's writings is the term "psychic" or "animal," translated in our English version "natural" (1 Cor. ii. 14, xv. 46, *cf.* Jude 19). The "natural" man is he whose life and mind are dominated by the constitutive principle of the living organism *qua* organism—viz.: the *psyche*. To him the dynamic energy of the Christian faith is ridiculous; he can make nothing of it; it is something wholly outside his experience (1 Cor. ii. 14). Only the Christian, who has the Spirit of God, is endowed with the capacity for discerning such things.

And these two types of man—the natural man and the spiritually awakened man—have their corresponding manifestations in moral character. The former follows the lust of the flesh, and exhibits its works—impurity, superstition, and every kind of strife and loose living; the latter shows "the fruit of the Spirit"—love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance (Gal. v. 16-26). It is the mind of Christ reproducing itself (1 Cor. ii. 16; Phil. ii. 5) through the agency of the Spirit in Christians which distinguishes them from the world: His meekness, sonship, freedom, love for men are communicated to them (Gal. iv. 3-6; John viii. 36; 2 Cor. v. 14; John xvii. 20-26). And so they stand out in a

* *Cf.* 1 Cor. ii. 11; Rom. viii. 10, 16.

† This seems to be the meaning of the distinction between σαρκινοί and σαρκικοί. *Cf.* Robertson and Plummer *in loc.*

society deeply scarred by corruption and self-interest "as lights in the world" (Phil. ii. 15), distinct in the motive and habits of conduct, raised above man's judgment and the standards of legality, and bearing the promise of an infinitely glorious future both for themselves and for all mankind.

The theory which will best enable us to understand this New Testament doctrine of the Christian moral life as grounded in the experience of the Supernatural is that which regards character as determined pre-eminently by the growth and formation of the Sentiments.* A Sentiment, in this modern psychological sense, is an organized system of emotional tendencies centred about the idea of some object. A group of emotions which appears fundamental to all strong Sentiments comprises fear, anger, joy, and sorrow, and these four emotions are innately connected.† In love, for example, which is a highly composite sentiment, we feel fear lest the object of our love suffer or misunderstand, anger at anyone who menaces or harms that object, joy in its presence, and sorrow in its absence. And love for some object or other is the most universal of all human Sentiments. Aristotle enunciates this truth in the opening sentence of his *Ethics*, when he says that all human action of whatsoever kind seems to aim at some good. The commonest focus of men's emotional tendencies is the idea of the self, round which is formed self-love or the self-regarding Sentiment. But joined to this are a number of disinterested sentiments, and it is the strength and variety of these which account for the degree of civilization reached by any society. Such are conjugal and parental love, *esprit de corps*, patriotism, the same emotions being excited as in the case of self-love, but excited on behalf of others and not of oneself.‡

The growth of character consists in the increasing measure in which the emotions and impulses are organized into Sentiments. Moreover, every Sentiment tends to include in its system all the emotions, thoughts, volitional processes and qualities of character which subserve its ends, and to reject those which do not. Thus there is developed what has been called "the Relative Ethics of the Sentiment." Love, for example, tends to acquire its own virtues and vices—long-suffering, gentleness, meekness among virtues, partiality among vices; and because it is never satisfied with the achievements of these virtues it generates ideals to sustain them; while for the pursuit of these

* See Shand, *The Foundations of Character*, esp. pp. 35-128; MacDougall, *Introduction to Social Psychology*, chaps. v., vi.; R. H. Thouless, *An Introduction to the Psychology of Religion*, chap. vii.

† Shand, *op. cit.*, p. 38. MacDougall does not allow that joy and sorrow are properly emotions.

‡ Shand, *op. cit.*, pp. 49, 57.

ideals it incorporates in its system a series of emotions—aspiration, shame, and the like—and also a series of duties which will enable the mind to say "I must" when the feeling of "I ought" is too weak for its part.* Hate, on the other hand, develops no inner system of this kind, but is essentially destructive of all virtues, ideals, and duties that restrain it from its ends.† So it is that while love gathers, hate scatters. Often these two Sentiments are strong in the same individual, as when self-love, which makes a man purposive, industrious, and even in a measure public-spirited, goes hand in hand with a hatred of all competitors. And in any case every Sentiment is in dynamic relation even to those parts of the character not included in its organization, tending more and more to incorporate them in its system, or to counteract and counter-balance them, or simply to let them die, as the case may be. In the last-named case we have a specialized and extreme type of character; in the second that mediocrity which is perhaps the commonest met with; in the first that rich moral stature, unsatisfied but undismayed, which is the essence of true nobility of soul.

It is obvious that this psychological theory of character presents many points of contact with the ethic of the New Testament. The dynamic nature of that ethic is the more clearly seen by contrast with the legalistic ethic of Judaism, which it took over and transfigured. The great revolution which Christ effected in ethics was the transfer of the moral life from the sphere of Law to that of the Sentiments. For the observance of particular injunctions and prohibitions He substituted the governing principle of Love. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind: this is the first and great commandment. And the second is like unto it, namely this, Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets." The root of the moral life lies in love—that is to say, in a Sentiment. And the Sermon on the Mount applies this to particular issues. For "Thou shalt not kill," Jesus substitutes, "Thou shalt not be angry"; for "Thou shalt not commit adultery," "Thou shalt not lust"; for equivalence in revenge and the calculated measuring of hate, He enjoins the Sentiment of charity to all. It is the Sentiment, the motive, the "heart" that matters, for good and for ill.

And the object round the idea of which this Sentiment is organized belongs to the supernatural order. Sometimes it is "the Kingdom of God and His righteousness"; at another it is "things above," the spiritual contrasted with the visible world; sometimes it is unequivocably Himself. "Whosoever

* Shand, *op. cit.*, pp. 108-118. † *Ib.*, p. 119.

shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of Man be ashamed, when he cometh in the glory of his Father with the holy angels" (Mark viii. 38). This summation of the Christian moral life in love, and its concentration and dependence upon the Divine character as manifested in the Incarnation of the Son, is especially the message of St. John. The Son Himself experiences the Father's love, and communicates this experience to His disciples. "I made known unto them (Jesus says) thy name, and will make it known; that the love wherewith thou lovedst me may be in them, and I in them" (John xvii. 26). So the love which Christians have for God and for one another is mediated through Jesus. "Even as the Father hath loved me, I also have loved you: abide ye in my love" (John xv. 9). From this Sentiment centred in Christ, right conduct will inevitably follow: "If ye love me, *ye will keep* my Commandments" (xiv. 15). It was not the content of the moral law so much as the motive that was changed. Love to God and love to neighbour were both inculcated in the Mosaic Law, and in that sense the Christian "commandment" was "old." Yet it was also new, because its fulfilment sprang from a new source in the heart, namely, the experience of Regeneration by Christ's word. "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another" (John xiii. 24). M. Godet has said that, while in the earlier chapters of the Fourth Gospel the relation between Jesus and His disciples is expressible in the phrase "I and you," in the later chapters it takes the form rather of "I and mine." It is significant that the point at which this "new commandment" is given is precisely that at which this change becomes most pronounced in the Gospel record.

Our Lord's discourses in the Fourth Gospel are, no doubt, much coloured by the Evangelist's mature experience of the Christian life. In him the Christ-Sentiment is fully formed, and the stages and method of its formation are in the main taken for granted; though his careful emphasis upon the promise of the Comforter shows what store he set upon the work of the Holy Spirit in maintaining the Sentiment. For the psychological mechanism—if one may use the phrase—conditioning this Christian character we must turn rather to the earlier writers, especially St. Paul. We have already seen how central the Person of Christ is to his conception of the New Creation. Can we say more precisely, then, wherein this New Creation consists? The foregoing argument suggests that we can. Must we not say that it consists particularly in the formation of a new Sentiment in the mind of the believer; in the redirection of

his emotional and volitional life towards a new object, namely, the historic and ascended Christ, and the interaction of His living Personality, transcendent, pure, and gracious, with the human soul?

Various facts support this interpretation, and fall easily into place under it. There is first the centrality of the Person of Christ in all those passages where the ideas of the New Creation are used, and the explicit connection of the moral life with Him. When St. Paul says that " if any man is in Christ, he is a new creature " (2 Cor. v. 17), it is to show that selfishness is alien to the Christian profession. When he sums up discipleship to Christ as a putting off of the old man and a putting on of the new, it is the substitution of honesty and truth for self-seeking and deceit that he has in mind (Eph. iv. 20-24). When St. Peter reminds his readers of their Regeneration through God's living and abiding message of the Cross, it is to provoke them to " unfeigned love of the brethren " (1 Pet. i. 18-25). When St. Paul contrasts the disinterested love of the Son in becoming Incarnate with the proud ambition of Adam, his purpose is to elicit in the Philippian Church a Christ-like mind of unity, humility, and mutual service (Phil. ii. 1-6). And just as in St. John the name for this Sentiment in its ripened form is Love, so in St. Paul it is especially Faith. Faith begins by " hearing " (Rom. x. 17; Gal. iii. 5)—by the presentation of Christ, that is, to the consciousness; it is developed by " obedience " (2 Cor. x. 5), which is the organization of ever-increasing elements of our mental life into the Christ-Sentiment; it is mellowed by trial into " patience " or endurance (Jas. i. 3), when the Sentiment has acquired for its support those habits and duties which belong to it; and closely knit to this patience, as life's probation shows our insufficiency in duty, follows Hope (Rom. v. 3-5), embodying the ideals of the Christ-Sentiment. And Hope " puts not to shame," when the Sentiment is so far built up: for the object of the Sentiment is none other than Christ Himself, a Person, both God and man, whose love flows back through all the tendencies and impulses of the heart which seeks Him.

Moreover, this relation to Christ shows itself as psychologically a Sentiment, not only in its tendency to organize in its system all emotion, impulses, and qualities of character which assist it, but also in its intolerance of those which do not. Broadly, these are subsumed under the category of " sin "; and so St. John can say that " whosoever abideth in him sinneth not " (1 John iii. 6). For sin is unbelief. More particularly, it is the pursuit of the ends of the Self without regard to these ends which the Self itself is intended to serve. It is significant how the qualities which St. Paul reprobates are

precisely those which belong especially to the self-regarding Sentiment, and to the instincts of Self-Assertion or "Positive Self-Feeling" and of Pugnacity which are predominant in it. Eliminate strife and vainglory from St. Paul's delineation of the ethics of the natural man, now renounced by Christians, and the whole point of his moral teaching is blunted. Vainglory is the characteristic of the unregenerate man in his relation to God, strife in his relation to his fellow-men. Both alike belong to characters in which the Self is the ultimate object around the idea of which the main system of emotional tendencies is grouped: both alike, therefore, are inconsistent with a moral life which has Christ as the centre of its dominating Sentiment.

But why does the formation of this Sentiment give rise to such a conception of the New Creation? And how indeed, does it come to be formed? The answer to this question, be it said at once, lies outside psychology. But the New Testament does not hesitate as to what the true answer is. The presentation of Christ to the consciousness is mediated through human lips and ears; but it is made effective and brought home by the Holy Spirit. He is the Spirit of that same God who raised Jesus from the dead (Rom. viii. 11): He is likewise the Spirit of Christ (Rom. viii. 9); indeed He is, under one aspect—the dynamic aspect—Christ Himself (2 Cor. iii. 17, 18), and it is because God sent the Spirit of His Son into our hearts that we can approach Him with the Son's utterance, "Abba, Father" (Gal. iv. 6). His essential task is to present Christ to our consciousness—to bring to remembrance all that He said (John xiv. 26), to *bear witness* of Him (John xv. 26), to impress His sovereign authority upon us (1 Cor. xii. 3), to glorify and to reveal Him to us (John xvi. 13). And as He first presents the living Christ to the soul, so too He renews our vision of Him. This is that work of sanctification by the Spirit which follows upon justification and belongs to faith in the truth (1 Cor. vi. 11; 2 Thess. ii. 13). And it is through His instrumentality that "the love of God is shed abroad in our hearts" (Rom. v. 5). The relation, that is to say, which the Spirit mediates and creates, is a reflex one. Herein, indeed, lies the whole meaning and potentiality of grace. Grace is that reflex action and influence of Christ upon the believer which the Spirit makes possible. For He brings us by faith into contact, not with a dead Christ, a Christ of long ago, but with the risen and ascended Christ who still and to all eternity lives and works "the same yesterday, to-day, and for ever." To be in contact with Him is to be living in grace.

And because the Holy Spirit does this, the Christian moral

life can be truly spoken of as due to His creation. Christians "walk by the Spirit"; the qualities of the Christian character are "the fruit of the Spirit." In the Sentiment so formed pride and envy will have no place, for they belong to the flesh—to the natural man who has followed his natural inclinations (Gal. v. 16-21). But now a new man has been created through the creation of a new Christ-Sentiment in the heart; and this is no work of man, but of God—of God in action in the Holy Ghost.

There is more than metaphor, then, in the New Testament idea of the New Creation; for there is more than the mere redirection of the emotional life of believers. In the first place, Christ Himself, the centre of Christian Sentiment and the object of Faith, is a second Adam, the man from heaven; supernatural, that is to say, in a sense not true of other men. And in the second place, because He is a living and loving Person, He transfigures and exalts the very love which He evokes. The Sentiment organized in Him is a channel of grace from Him to us as well as—indeed, immeasurably more than—a channel of faith from us to Him; a ladder on which the angels of God descend as well as ascend. It is the property of love to impart, not love only, but life and being; and of Divine Love, therefore, to impart Divine life and Divine being. When the Alexandrian fathers said that "Christ became man that men might become divine," they were expressing the metaphysical potentialities implied in the Sentiment of love. The Christian moral life, centred in the Supernatural Christ, is the symbol and fruit, as also the condition and proximate cause, of a status of sonship to God involving a new and distinct order and level of reality in relation to the rest of mankind.

E. G. Selwyn.

A BISHOP OF THE FOURTEENTH CENTURY

Though English by birth, John de Grandisson, or Graunson, was the son of William, a Baron of the English Realm, but a Savoyard, and he was born into the world in 1299.

In the Church at Ottery St. Mary, Canon Dalton has discovered a sculptured group of heads of the Grandisson Family, that of John, afterwards Bishop of Exeter, on a corbel in the Lady Chapel, being amongst them. If we may trust the portraiture, his features were clear-cut with a prominent nose and a long upper lip, indicating the strength of character which

his recorded acts suggest. Another head is said to be of Sir Otho de Grandisson, the Bishop's brother, who died in 1359, to whom Edward the Third granted the County of Tipperary, and whose effigy lies below in the Church under a finely carved canopy. Conceivably one of the others may be intended for the Bishop's literary uncle, another Sir Otho, or Otes de Graunson, who died in 1328. He it was whose Ballads were brought to the notice of Princess Isabella of Spain, afterwards Duchess of York, who caused him to write "The Compleynt of Venus," of which this lady was the heroine, and which was translated by Chaucer, as the last line of Chaucer's poem witnesses: "And eek to me hit is a greet penaunce, Sith rym in English hath swich scarsitee, To folowe word by word the curiositee, of Graunson, flour of (t)hem that make in Fraunce."

John de Grandisson had his education chiefly at Paris under John Fournier, and after the manner of the time, being destined for the Church, he was provided for by the gift of Prebends. Masham, in York Minster, was given to him at the age of seventeen, and he cannot have been more than thirty-five when a Papal Provision sent him as bishop to the diocese of Exeter, with its enormous area of the whole of Devon and Cornwall. He was a good scholar, and his private letters, written in French, are highly polished and courteous. His official transactions are of course in Latin, but even these documents, copied into his register by a clerk, have traces of a lively and original personality. Neither French nor Latin would have been understood by the majority of his diocese, nor in fact would the better sort of English. Two hundred years later the people of Devon found the King's English of the Prayer Book no more easy to understand than the Latin Service had been. Grandisson could never preach or speak to the people, and the ignorance of local dialects, though for the most part the Exeter bishops had been of Devon birth, had led naturally to the alliance of the higher clergy with the nobility and richer gentry. There was a great gulf between these and the poor priests who served the parishes for the absentee rectors, and were skilled enough to provide the ceremonial ministrations. Then the richer clergy, being landowners, were associated with those who were making enclosures of common lands. It was no doubt the policy of progress, for the land could not be made to produce to its full extent, while everyone had grazing rights over the same piece after Lammas Day. But the peasants resented it, and often tried to obtain and destroy the rolls which secured to the manor tenant, their holdings. The Bishop's Commissary sat, for example, in 1347, in the Church at Yealmpton, and the "sons of dampnation" to the number of two hundred armed men rushed into the

Church, and upset the tribunal when the Archdeacon was making his visitation. With bows drawn and arrows on the strings they seized the register, rolls, and muniments, and completely upset the court, and if the Commissary had not hastily fled to the house of a noble lady who lived close by, they would have killed him and cut him to pieces. This is the Commissary's account of it, and they certainly terrified him greatly.

Then the Roman centre of the Church had become a heavy tax-gatherer. After his consecration at Rome, Grandisson was preparing to start forthwith to his remote diocese, when the Roman Curia suddenly and without warning presented him with an enormous bill, which they alleged to have been incurred thirty years before by his predecessor. In spite of a determined resistance the See of Exeter was taxed in a sum of 5,000 florins, and the revenues pledged for three years, computed at the rate of five florins per mark. Grandisson was compelled on oath to pay the full amount in instalments on fixed dates, and if he failed was to return to Rome and remain in custody until the money was paid in full. The Roman Curia had learned a lesson from the Jews with whom the Popes at Avignon had so many dealings. Having therefore already paid extortionate fees for the ceremonies of his consecration, Grandisson was left a poor man. Moreover, when he reached England, he realized that the King, having taken possession of the see during the vacancy, would expect the first year's crop from the manors, and besides all this, he was pelted with sundry demands and writs for Peter's Pence, firstfruits, and fees of all kinds. The climax must have been reached when he came to be enthroned in his own Cathedral at Exeter, and the Archdeacon of Canterbury's official, a foreigner, forbade the Bishop to enter unless he were enthroned by the Archdeacon himself; and when the Lord Courtenay sent to demand of right the palfrey, and all the silver vessels he might use at the enthronement, and any wine that might be left over, etc.

Grandisson peremptorily refused these last demands, but complained, not unnaturally, that his Church "lay prostrate in the slime pit of servitude, into which she had been cast down by the demands of the Court of Rome." Then he had to borrow money from his friends, and the Lord Courtenay, whose demand of silver plate and the palfrey and the wine he had refused, met him with a savage rebuff, and advised him to live within his means. The Bishop retorted "that there is never a fool who did not think himself a wise man."

In time, however, he found friends, and raised funds from the diocese to meet his liabilities. It was a discouraging intro-

duction, yet the Bishop was by no means daunted. He wrote to his friend, Cardinal Orsini, that though he was far out of sight he was well and happy, that if he were unable to take his place among the nobles of the land, he was at any rate free from their incursions, and could not be shaken by the storms of life; he was spending his days, as it were, in the bosom of Abraham.

He presently made a tour of his diocese which included a progress to the confines of Cornwall, though he did not actually cross to the Scilly Isles. He describes Cornwall as a foreign land. He says the people speak a language only known to the Bretons. He found his own manors ruinated and stripped bare. Nothing remained to sow the fields. The cattle had been taken. There was scarcely any corn in the county, though the wines of Gascony found their way there. There are traces of this raiding and robbing of the manors all through the registers. The murderers of his predecessor, Bishop Stapledon, had sacked the bishop's London house, and various parties who joined in the resentment against the man who had supported the misgovernment of Edward II. had made depredations on the country estates.

There was, for example, Thomas Fleming, Rector of South Molton, who had taken his hounds with him to the Bishop's park at Plympton and had slaughtered and carried off two hundred deer and a good deal of the farm furniture and cattle. But the prince of raiders was a young member of a noble family, Sir Theobald de Grenville, who marched to the Bishop's manor at Tawton with a mob of about five hundred, arrayed with weapons as for mortal combat, robbed the house and park, and carried off all they could lay hands on. The Bishop speaks plainly. He describes Grenville as a mere tyro, who has seen no military service, though he boasts of being a fine soldier. He would be more faithful to the King if he were serving in the war, but instead senselessly stays skulking at home and uses the sword which he received to wield against the blasphemer and for the defence of the Church with unheard-of madness against God, the Church and its Ministers, as well as causing the simple, poor, and innocent to suffer. He and his followers were ordered to make their submission at the church at Barnstaple, under penalty of the greater excommunication. But Grenville held out, and the sentence was pronounced. The bells were rung in the course of divine service, the officials and congregation then proceeded to the door of the church at Barnstaple, and there the delinquents were solemnly handed over to the devil and his angels. The cross was erected, candles were lighted and extinguished one by one, with the words "As the

light of this candle is put out, so let their good works be brought to nothing, unless they repent. Fiat. Fiat. Amen."

It was an impressive ceremony and destined to isolate the offender from all intercourse with his fellows, spiritually and socially. Grenville was, however, still defiant. He claimed to be patron of Kilkhampton, and was determined to institute his ally, Walter de Merton, who was also excommunicate. Merton intruded himself, and after a long dispute and litigation the Bishop sent down Commissioners to eject him. They were met in a narrow lane close to the rectory house by a crowd of armed and masked men with bent bows, who attacked them with great violence and belaboured even the horses with clubs. Grenville and Merton, who were leaders of the attack, returned to the Church, proceeded to fortify it, and occupied it for several days. But the Bishop's men, scared though they were, were not at an end of their resources, and in January, 1349-50, Grenville, by the advice of his friend John de Ralegh, came to make submission, bringing a letter with him completely abject in its tone, written in this curious French:

"Jay tres grevousement trespasse countre vous," etc., "et qe joe vousay volentrisement torcenousment, et par orguyl, et surquiderie emplede et pursuy, en moultes des maneres a tout mon poayr." "Joe resceyvera vostre ordinaunce, quele qe le soit," etc.

Smaller local disturbances were dealt with according to their deserts. Two which occurred in Exeter are worth mentioning. A body of persons had formed themselves into a Society which they called a Fraternity of Brothelyngham. It does not appear if they were really a fanatical religious body, or merely a gathering of discontented people, but in any case the object appears to have been to collect money. The multitude in that time appear to have well understood the place of rough humour in money raising, and the occasion may have been merely a celebration of the Feast of Fools, the object of which was to collect for some philanthropic purpose. The Feast of Fools was the forerunner of the modern "flag day." Choir schools had their "boy bishop" days, when one of their number was chosen as bishop and held a little court, the purpose of which was to collect money for the advancement in life of the one elected. But such popular games often went beyond what was proper in satire and ridicule of authority. In 1348 we find mention of a regular theatre in Exeter. The Fraternity of Brothelyngham, as they called themselves, dressed up as monks with an abbot at their head and met in the theatre. They then perambulated the streets for some days, blowing a trumpet and gathering a crowd. They stopped passers-by and even

dragged people from their houses, and would not let them alone until they had given money, under pretence of its being a joke.

The Bishop treats them to a withering blast of sarcasm and indignation. They are what they call themselves—worthless people, wretches (there he plays upon the Latin words), and they behave like lunatics. Then he becomes serious and uses forcible epithets. It is theft; they are a wicked and hateful body; they are making a mock of religion, and threatening to disturb the King's peace. He forbids their gathering together under pain of excommunication, and threatens them with civil penalties.

Four years later we hear of another disturbance which centred in the Exeter theatre, but in these four years the Great Pestilence had visited the city. Whether its effects were more or less severe in Exeter than in other places does not appear, but the social consequences were as elsewhere. The demand for labour of all kinds increased owing to the scarcity of labourers and artisans. The prices of all goods rose tremendously. The Statute of Labourers was passed to prevent them rising to an exorbitant figure. The tanners of Exeter, who had their yards outside the West Gate and their shops in the city, refused to lower their prices, and some persons designed to produce a play in the theatre satirizing the tanners and holding them up to obloquy. The Bishop is afraid of the consequences, but he deals mildly though firmly with the matter. He stigmatizes the promoters of the play as "impudent sons of our city, who are given over to an inordinate frivolity," and their play is not a play but mere buffoonery. (Here the Bishop again uses a play upon words. They call it a *Ludum* but it is more truly a *ludibrium*). As to the avaricious tanners, he admonishes them through the city clergy to conform to the standard prices, arranged by the King in Council. This is a moderate and wise document, not overloaded with epithets or indignation. It is interesting to note that the familiar phrase "by the tenour of these presents" forms part of the skeleton of it.

So far the story has been of the Bishop's outer administration, but inside the Church he had good use for his crozier with its hook, as William Langland says, "to halie men fro helle, and with pyke to pulte adown the wikked." The Cathedral Canons spent their time in the chase, and even when in their places in the choir showed no reverence, but chattered throughout the service. The offices were "overskipped." The Vicars, that is the singing men, indulged in loud and indecent laughter during divine service, and in a ceremony at which the Bishop was present those on the higher benches held up the lighted candles

and deliberately dropped the grease on the heads of those below them. The Dean, Richard de Coleton, was altogether recalcitrant in matters of reform, and was twice excommunicated, though finding Grandisson had come to rule, he eventually submitted. Then many of the clergy wore wonderful costumes. They did not keep the tonsure, and let their hair fall down their backs. Some dressed like soldiers, with an upper jump, short and wide with long hanging sleeves not covering the elbows; or their hair was curled and powdered, and they wore capes with tippets of a wonderful length, and long beards, and rings on their fingers, and used large and costly girdles, and they had purses enamelled with figures, and knives hanging like swords. Their shoes were chequered with red and green and immensely long and variously pinked. In 1331 there were fourteen clerks imprisoned in Launceston Castle for homicide or theft. There were thus scandals of all kinds certainly among the wealthy clergy. Luxury in dress, neglect of duty, irreverence, crime, and avarice abounded.

Then there were charlatans and champions of unorthodoxy. A pretended hermit, one of the sort from whom Langland used to shrink in Cornhill, had established himself in the Parish of Asprington. The labourers seem always to have been willing to contribute to the support of a holy recluse, but in the fourteenth century a genuine hermit seems to have been as scarce as a holy friar. Langland says they were nothing more than "Grete lobies and longe, that lothe were to swynke" (work), who "clothede (t)hem in copis, to be knowe fro othere, and made hem selves eremytes, grete eise to have."

The Asprington pretender would neither remove his habit nor make submission to the Bishop's authority. Then in another place Margery Ryvel is described as a sorceress, a pythoness, which may mean either a necromancer or a ventriloquist, but at any rate she was, by magical art and superstition, leading many to evil practices, and it may be something more than a coincidence that this occurs in one of the years of the Great Pestilence.

But probably the most formidable opponent the Bishop had to encounter was Ralph de Tremur, sometime Rector of Warleggan in Cornwall, though never in more than deacon's orders. Tremur was a little known but vigorous reformer. He was a renowned Master of Arts, a learned grammarian, able to speak fluently in four languages—Latin, French, English, and Cornish—who, a generation before Wycliffe, spent his time wandering about Devon and Cornwall, preaching against the doctrine of Transubstantiation, and gaining supporters among the simple and unlearned folk. The Bishop denounced him

unsparingly as a most unhappy son of a lying father. "Oh, detestable tongue," he says, "more poisonous than the tongue of any mad dog, which ought to be cut out by the chirurgeons of the church and of the crown, and torn into little bits and cast to pigs and swine." Tremur was a dangerous fanatic, and the Bishop may have been right, but it would be interesting to know more of this person, who, notwithstanding the volumes which have been devoted to Wycliffe and the Lollards, seems altogether to have escaped the notice of biographers.

Grandisson was not so great a promoter of education as some bishops of his time, but he did encourage reading by the general public, by having books chained where people could obtain access to them, and did something to raise the standard of learning in the grammar schools. The boys were directed not merely to repeat the Lord's Prayer and other formulas, but they were to be able to construe and parse the Latin and to understand them, and having mastered these, they were to go on to other books of poetry and prose.

The Bishop's own literary work seems to have been confined to the compilation of manuals and service books. He wrote a Pontifical, a series of forms of service to be used by a Bishop for his Cathedral Church, and wrote a life of Thomas à Becket, which in a condensed form was arranged to be read as lessons in the Cathedral on certain days. He also caused enquiry to be made in the Churches in Cornwall as to whether they possessed copies of the legends of their Saints, and finding these were wanting in many, he caused a fresh supply to be made of those popular and homiletic romances, and thus restored one of the few parts of the Church order which could have possessed the smallest interest for the majority of the dwellers in the far West, who knew no language but their own Celtic dialect.

The remainder of the religious customs of the people was outside the Bishop's survey, for there was little attention, as it seems, even to the ordinary Sunday Mass. Some chapels were closed, and even parish churches were neglected and ill-furnished with necessary things. The morality plays brought to their minds Bible stories, but so mixed with Pagan legend as to be nothing more than popular amusements, which were often made to satirize unpopular characters. The Gospel accounts supplemented from the Apocryphal Gospel of Nicodemus were ranked with the story of Old Toby, the Harrowing of Hell, the legends of the salvation of Trajan, the Seven Sleepers, and others. The Bible stories had become part of the material which was woven into curious fanciful plays where the forces of good and evil worked themselves clear to the discomfiture of the latter. The purport of them was thus moral,

but the background was as contemporary as the dresses of some of the Italian and Flemish painters of the Renaissance. The Good Samaritan was represented as journeying to Jerusalem to a tournament, and Bayarde (his horse) bore him "to a graunge wel six mile or seven beside the newe market." The devil was sometimes the "proud prikere" (horseman) of France. Deadly sins were personified as peasants and merchants confessing to Repentance, and such things, together with the processions and the preaching of the Friars, formed the religious atmosphere of those outside the sphere of the monasteries or the grammar schools. But within the educated circle which came under the Bishop's own control, Grandisson did much to stimulate the knowledge of the Bible.

He revised the order in which the canonical books of Scripture were to be read in his Cathedral, and in doing so cut out a new path, and he is insistent that the Lessons are to be read with proper distinctness, emphasis, and intelligence. A great deal of his own handwriting remains in books which were once the property of the Exeter Cathedral church, though now some of them have found other homes.

Such matters as these were in the ordinary province of a bishop who attended to his duties, but the great distinction at Exeter in the fourteenth century is that it was the source of a great inspiration in architecture, not less notable than the poetry of Langland and Chaucer in literature. The "Decorated" style developed at Exeter some years before it is found in other places—that is, before 1300.

Then some genius, whose name is not preserved, freed the lines of tracery from the limitation of the rule and compasses, broke them into unrestrained and freehand curves, and enriched ornamental sculpture. The late Sir W. St. John Hope told us that the Decorated style may have been invented at Exeter. When Grandisson came in 1329, he found the choir finished and the nave was to be rebuilt. The master builder was Thomas Sparkeford de Wyttenye, who was neither clerk nor monk, but a married man whose name points to Devonshire or Oxfordshire as the county of his origin. He may have designed the choir, but he certainly finished it and made the plans for the nave. It remains as a witness to his genius. And besides the building there were the sacred subjects to be painted over the screen and the colour to be introduced. Grandisson dedicated the High Altar of the Cathedral in 1328 in honour of the Blessed Virgin and the Apostles SS. Peter and Paul, and at that time the Bishop's throne, the stateliest and most spacious of its kind in England, was being made. Other fine and original artificers were introduced. Artists and

skilled artificers love the men of magnificence like Grandisson. The British Museum contains an ivory triptych made for him, for his armorials are upon it, which Sir A. W. Franks declared to be English work, and it represents an advance on any French work of the period. The same English craftsman carved a double ivory tablet also for Bishop Grandisson in two compartments; one leaf of it was at one time in the collection of M. Louis Fould, and is engraved in the catalogue of his collection. The other leaf may be that in the Sauvegot collection in the Louvre.

Then there was the silversmith who made the cover for the Book of the Gospels which Grandisson mentions in his will—a silver cover with images of the Crucifixion, St. Mary and St. John on one side, and the "Coronation" in black enamel on the other. These are the same subjects as on the ivory triptych. Perhaps this may yet be found, and the name of the artist be known as well as that of the Bishop who gave him his opportunity. Another very small work of art, the existence of which is due to the bishop, is a small stone angel, the only piece of sculpture surviving on a house built by Grandisson near Ottery St. Mary at Bishopscourt.

There yet remains to be mentioned the Bishop's other great foundation of the College and Church of Ottery St. Mary. The building plan is modelled on that of Exeter, but the architecture does not follow entirely the type of the period, though the whole, except the Dorset aisle, was built at one time. There are archaic windows of an older design. Canon Dalton has described this foundation in a sumptuous volume. The Bishop bought the Manor of which Mrs. Wetham has written the history, and gave it to the College. The Manor was divided into farthings of sixteen acres, and four farthings made a yard. Ottery was a paradise for younger sons, for the custom of Borough English, by which the land descended of right to the youngest, obtained from early times to the seventeenth century at least. The Bishop did not change this, but he gave the tenants greater freedom in their holdings, and the College reaped the reward of a liberal policy.

This, then, is a slight sketch of a mediæval Bishop's many activities. The records of the fourteenth century are not so complete that we can afford to neglect the study of those we have, such as the registers, which above all other documents, through all the pedantry of the ecclesiastical notary, throw much light not only on the religious life of the multitude, but on the personal character of those who were appointed to wield the pastoral staff, and so introduce us to those who, on the whole, did more than any other class of officials to promote order and cultivate light and learning, and even develop civil and municipal liberty in this period of the later Middle Ages.

J. Kestell Floyer.

MISCELLANEA

IN THE STUDY

By Rev. W. K. Lowther Clarke, B.D., Edit. Sec. of S.P.C.K.

ADVICE ON BOOKS

If readers who require advice on courses of theological study or the choice of books care to write to the Editorial Department of S.P.C.K., an attempt will be made to give them the required information. Sixpence in stamps should be sent to cover the cost of the necessary correspondence. It will frequently be necessary to refer the inquiry to an expert; a number of well-known scholars have consented to help in this way. Sometimes, especially in the summer months, there may be a little delay in answering. The Editor reserves the right to publish answers if they are of sufficient general interest. In such cases the initials of the correspondents will be given.

A request from a young priest for books to read on ascetical theology was difficult to answer. Answers were received from two religious houses. These are printed in full. Our best thanks are due to the kindness of the honoured writers. They were specially asked to define their terms. The following comments may perhaps be allowed:

1. There is no satisfactory book on which a young priest of the English Church may be recommended to start.

2. "Mystic" has a technical sense quite different from that familiar to English readers.

3. The student will probably be appalled at first by the complex nature of the subject. The tendency of advancing civilization is always towards differentiation and complexity. The ceremonies which surround the Liturgy are not found in practice to distract the celebrant from the simplicity of the Gospel Sacrament. Nor need the spiritual life enshrined within these elaborate definitions be removed from the simplicity of Christ. Nevertheless the danger of over-elaboration is obvious. Probably the best corrective is a study of the devotional writers of earlier times. Dom Butler's lead in this direction is to be warmly welcomed.

Letter A.

Roughly speaking, moral theology is the science which comprises and combines the natural and the divine law. It includes the Commandments of God, the precepts of the Church, the classification and characteristics of the various virtues and vices, in a word, all those principles of conduct which a man must know and obey in order to attain his end as a Christian. Casuistry, the study of cases of conscience with a view to defining the exact limits and frontiers of wrong-doing, is a subordinate branch of it.

Ascetical theology is the science of the acquisition of *Christian perfection*. It, too, is, strictly speaking, a province of moral theology, but, as commonly understood, moral theology confines itself to what is *of obligation*, ascetical theology treats of what will help a soul to go on *to perfection*.

Mystical theology treats of the higher and more supernatural states of contemplation.

Some knowledge of all these is necessary for the priest, both for ordinary instruction of his people and in the confessional. Moral theology in order that he may rightly instruct people as to their *duties*, and know how to deal with sin, and when he should give absolution or withhold it. Ascetical theology in order that he may lead souls on in spiritual life towards perfection. Mystical theology in order that he may be able to deal rightly with souls in the higher and extraordinary ways of spiritual life and prayer.

The article on "Theology" in the "Catholic Encyclopedia," vol. xiv., might help your correspondent. It deals with the subject under the heads of Dogmatic, Moral, Ascetical, Pastoral, and Mystical theology.

There is also a shorter article "Moral Theology" in "A Catholic Dictionary," by Addis and Arnold, and a very short one in the same book on Ascetical theology.

There are also useful chapters on Moral and Ascetical theology, and the reasons for studying them, in "Classical Studies," by the Very Rev. J. B. Hogan, published by Maslier, Callanan and Co., Boston, U.S.A. Probably it could be obtained in London.

The article in the "Catholic Encyclopedia" gives numerous references to the literature of the subject.

LETTER B.

I suppose the distinction between moral and ascetical theology would be something like this—this distinction holding in the West and, substantially, in the East, as well as broadly in the older Lutheranism, Pietism generally, and Protestantism and Anglicanism generally—if we allow for certain negative and subjective movements in the three last, together with influences due to the eighteenth-century English School of Moralists and the teaching of Hobbes, Hume, Locke, Kant, etc.

Generally, I imagine, one may say that Hooker continued the patristic and Thomist tradition; that this tradition was somewhat side-tracked by Shaftesbury, Hutcheson, Bentham, Mill, Cumberland, etc.; that Butler, of the Analogy, attempted to get back to Hooker (Plato, Thomas Aquinas), but was not altogether successful because of hedonism and deism; and that, broadly, the modern trend in ethics both in England and Germany (*e.g.*, Paulsen) is rather in the direction of Hooker, Aquinas, Plato than otherwise.

As regards the ethical re-examination or fresh envisagement now going on in the Roman Catholic Church one may perhaps instance Koch's "Handbook of Moral Theology," in progress, published by Herder; and, for the like envisagement in ascetical theology, Brémond, "Histoire du sentiment religieux en France" (in progress), the Works of the former Abbot of Downside, Dr. C. Butler ("Benedictine Monachism"; "Western Mysticism"), the works of the Abbé Saudreau, Father Arintere, O.P. (Spanish), and such periodicals as the "Revue d'ascétique et de mystique"; "La Vie spirituelle," etc.

As regards such re-examination in the Orthodox Church the (pre-war) work (2 vols.) by the Russian theologian Zarin on the "Orthodox Idea of Ascetical Theology," mainly since Russia discontinued the tradition of the Byzantine Church (*e.g.*, Maximos Confessor), which really was working out, on the whole, on the lines of Augustine, Benedict, Gregory the Great, Bernard, Blosius to St. Teresa and St. John of the Cross, in the main.

The distinction, then, would seem to be something of this kind:

MORAL THEOLOGY is (*a*) the doctrines of theology developed as postulates of the moral as distinguished from the logico-speculative reason. (*b*) That branch of systematic theology which treats of morals in its theoretic and practical forms.

Christian moral theology, then, correctly understood, means the science of supernaturally revealed morals, for although Christianity is "Incarnational" and the "natural" and "supernatural" cannot be sharply sundered, there is a "Revelational" and "transcendental" element in Christian moral theology, which raises the whole subject-matter of natural ethics to a higher level. Moreover, Christian moral theology is bound up, *ipso facto*, with Christian dogmatic theology.

Christian moral theology will, therefore, include everything relating to man's free actions and the last, or supreme, end to be attained through them, as far as we know the same by Divine Revelation. In other words, it includes the supernatural end, the rule—norm—of the moral order, human actions as such, their harmony or disharmony with the laws of the moral order, their consequences, and the Divine aids for their right performance. In one sense, it is essentially a practical science.

But while moral theology is the doctrine of Duties, and, in discussing the Christian virtues, is satisfied with a scientific exposition, ASCETIC THEOLOGY, as distinct from moral theology and mysticism, has for its subject-matter the striving after Perfection or an intensified Life of the Soul by earnestly exercising and schooling the Will, and by using specified means both to avoid the dangers and allurements of sin and to practise virtue with greater intensity.

Again, while moral theology and ascetic theology are essentially a science of "co-operation" (by will, discipline, duty, etc.) with God, mystical theology, strictly speaking, is a "science" of "receptivity" from God. For mystical theology or Mysticism proper (as distinct from what may be called the "mysticizing" faculty in man and thought driving to a longing for "unification" in and with all things)—or, to use the German terms, *Mystik* as distinguished from *Mysticizmus*—is a special grace, a special "givenness" from the free will and free action and love of God, under specific conditions. To this free will of God we can set no limits, nor can love be given boundaries, though at the same time we cannot affirm that no higher forms of consciousness such as the Mystic proper, the disciple of *Mystik*, as distinct from the disciple of *Mysticizmus*, claims to have reached are possible for the human mind.

Thus, though mystical theology includes also matter of ascetical and moral theology, such as the striving after purification, vocal prayer, etc., these exercises are, strictly speaking, only preparatory to the mystical state proper, and must not be discarded even in the highest or "extra-ordinary" *Mystik*.

I do not know of any quite satisfactory book in English on Ascetical, Mystical, or Moral theology—that is, written from the Anglican standpoint. The "Manual of Moral and Ascetical Theology" proposed by the Cowley Society of St. John the Evangelist, in 1870, never appeared. It was entrusted to the Rev. James Skinner, Vicar of Newland, Great Malvern, but he only lived to issue a Synopsis ("A Synopsis of Moral and Ascetical Theology," London, Kegan Paul, Trench and Co., 1892), now out of print, but which can be sometimes obtained second-hand,

and is still useful. There is also much that is useful in Jeremy Taylor's, Sanderson's, and Marshall's works (Library of Anglo-Catholic Theology, by the Tractarians).

Kirk, "Some Principles of Moral Theology" (Longmans, 15s.) also touches on ascetical theology in his subject-matter and bibliography, but, in my opinion, distinguishes too sharply between Thomist and Jesuit morals (ethics).

Perhaps your young priest will find the following most useful, if he does not wish to go deeply into the subject:

1. Sharpe, "Perfection the only Alternative" (Sydenham, Bournemouth, 5s.), (Anglican, adapted from Scaramelli, "Directorium asceticum"; English translation, 4 vols., Burns, Oates and Washbourne, £1 1s., which is also useful).

2. Devine, "Manual of Ascetical Theology" (Burns and Oates, 10s. 6d.). (R.C., not quite satisfactory, and should be corrected in some particulars by Abbot Butler's books mentioned above, but useful.)

3. Devine, "Manual of Mystical Theology" (Burns and Oates, 10s. 6d.) (Same remarks as regards his book on "Ascetical Theology.")

4. Adolphus (Father, O.M.C.), "Compendium Theologiæ Asceticæ" (Hong Kong, Typis Societatis Missionum ad Exteros, 2 vols., 1921, about 15s., Burns and Oates). (Written from a Franciscan standpoint and extravagant here and there, but very useful, and with a full bibliography.)

5. The ascetical works of Cardinal Bona are in line with the best tradition, such as "Principia et documenta vitæ Christianæ"; "Manducatio ad cœlum"; "De Sacrificio Missæ"; "Horologium asceticum," etc.

6. The spiritual and ascetical works of the Benedictine Maurists are also in line with the best tradition (Augustine, Benedict, Bernard, Blosius, Augustine Baker, Sancta Sophia). A list will be found in Butler, "Benedictine Monachism."

7. The "Summa theologiæ mysticæ" of Philip of the Blessed Trinity, (3 vols., Freiburg-i-B., 1874), following St. Thomas Aquinas, is important.

8. A right idea of Christian (supernatural) morals (ethics) is important for Christian ascetics. Cronin's "Ethics" (2 vols., Longmans, about a guinea) is R.C., but good as prolegomena, especially if read with Baron von Hügel's books.

If the priest reads foreign languages:

1. Weiss (O.P.) "Philosophie der christlichen Vollkommenheit" (being vol. v. of his "Apologie," Freiburg-i-B., 1898).

2. Ribet, "L'Ascétique chrétienne" (Paris, 1888).

3. The works of St. Alphonsus Ligueri, with discretion, such as "Pratica di amar Gesú Cristo"; "Visita al SS. Sacramento"; "La vera Sposa di Gesú Cristo."

4. Maumigny, "L'Oraison mentale" (2 vols., Paris, Beauchesne, about 7s.).

5. "La doctrine spirituelle de L. Lallemant" (Paris, Lecoffre, 2s.).

6. "Pratique progressive de la Confession et de la Direction" (2 vols., Paris, Lethielleux, 1905, about 4s. 6d.), by Baudenom.

7. Malige, "La Vie spirituelle" (3 vols., Paris, Lethielleux, 1921, about 9s.).

8. He should keep in touch with the "Revue d'ascétique et de

mystique" and the periodical "La Vie spirituelle," and also the works of the Bishop of Bruges, Mgr. Waffelaert (published by C. Beyaert, Bruges).

If he is a director of souls, he should consult the *Collection pour directeurs spirituels*, published by Lethielleux, Paris, and such books as Vincent, "S. François de Sales, Directeur d'âmes" (Paris, Beauchesne) and D'Agnel-D'Espiney, "Direction de Conscience: Psychothérapie des troubles nerveux" (Paris, Téqui, with caution), etc.

For his own spiritual life he will find Baverstock, "Priesthood in Liturgy and Life" (Faith Press, 22, Buckingham Street, W.C. 2, 1917, about 3s. 6d.), useful.

On *Prayer*—Baker's "Sancta Sophia" (Burns and Oates), Lehedey, "Ways of Mental Prayer" (Burns and Oates, 5s.), Rutherford, "Acts for Mental Prayer" (Burns and Oates, 2s.), and the works of Saudreau, "Degrees of the Spiritual Life," etc. (14s.), (Burns and Oates), Poulain, "Graces of Interior Prayer" (Kegan Paul, 18s., with caution), Butler, "Western Mysticism" (Constable, 18s.), and works in the "Revue d'ascétique et de mystique."

For the management of the faculties (will, affections, mind) in ascetics and prayer, as well as for some useful points on Distractions in Prayer, etc., he may consult Varendonck, "The Evolution of the Conscious Faculties" (London, G. Allen and Unwin, 1923, 12s. 6d.), and Varendonck, "The Psychology of Day-Dreams" (G. Allen and Co., 1922, 18s.), besides the usual psychological books.

NOTE

THE FAST BEFORE COMMUNION

THE following note occurred in a recent issue of the *Tablet*, under the title "The Pre-Mass Fast":

"A very interesting Letter is addressed by the Holy Office to all Ordinaries of Places, which affects priests who have to say two Masses. It is a thing which for many years has cropped up in conversation here, principally among English-speaking priests, as it has been from English-speaking countries that one has learned of the damage to health resulting from the long fast on a Sunday till after a second Mass concluded, with confessions, catechism, and sermon perhaps, about half-past twelve, and very likely a journey of many miles in snow and ice between the first and second Masses. The Holy Office now allows dispensation in such cases. If priests have to duplicate according to Canon 806 (2), or to say a very late Mass, and their health may suffer, the Bishop may make application to the Holy Office, which, after examination, will issue a dispensation itself, or, if necessary, give the Bishop such faculty. In case of such urgency as does not give time for application to Rome, the Bishop is authorized, under conscience, to allow liquid nourishment to be taken, the Holy Office indicating the reasons and regulations which must govern this concession."

The difficulty here dealt with is, of course, familiar in the Church of England. The allusion to "a journey of many miles in snow and ice" reminds me of an occasion when it was particularly urgent. It was the Sunday after the Armistice on the Italian Front, and the Brigade I was serving was billeted in sub-alpine villages, with snow several inches deep;

and the cold was bitter. I was fortunate in having to provide only for one battalion that day; but even so the fast until midday was most uncomfortable. Far worse was the lot of the R.C. padre, who had to bicycle—or rather push his bicycle uphill—for some miles to celebrate in our mountain billet; and he expressed the strong hope that the rule might be modified.

In his *Present-Day Problems in Christian Morals* (pp. 181 ff.), Mr. Belton deals with the relaxation of the rule made for the laity by the Roman authorities in 1906. It is confined to persons confined to their houses by reason of sickness, who have been ill a month, have medical evidence of their inability to fast, and do not expect a speedy recovery; and in their case liquid food before Communion is allowed. Mr. Belton asks " to what extent it is permissible for us to avail ourselves of " the decree. He suggests that it is " a question to be decided by each individual priest "; but that " we ought to obtain the permission of the bishop of the diocese, who is the source of our jurisdiction and authority."

Mr. Belton points out that a Roman commentator on the decree, Father Ferreres, considers it already extensible to persons who, though not confined to their homes by sickness, cannot go to communion in church without first taking liquid food. Mr. Belton's own suggestion, on the other hand, in their case, is " that it is the duty of the priest to communicate them in their own homes about once or twice a month from the reserved Sacrament." He sees the objection that this " makes great demands upon the time of busy priests," but replies that " a priest's first care should be for his sick folk," and that " the more the laity demand what is their right, to receive Communion in their own homes when they are too ill to go to church, the more will the clergy realize the absolute necessity for perpetual reservation."

I have quoted Mr. Belton's opinion at length, because he is one of the few writers who have seriously tackled these problems and because I disagree with his treatment of this case. The Roman attitude, as expressed in Father Ferreres' comment, seems to me much more single-minded in its concentration on the pastoral problem. In the first place, I should not admit, *sans phrase*, that "a priest's first care should be for his sick folk": that is not, to my mind, in keeping with the proportion in which a priest's duties are set forth in his Ordination vows. I believe that one of our chief needs as clergy—and this is especially true in the Catholic movement—is to avoid being distracted by the claim of particular individuals and " special cases." There is immense waste of energy going on in this direction. In saying this, I risk being charged with lack of sympathy. My reply is that we have to order and discipline our sympathies as well as the rest of our lives. And secondly, I cannot help feeling that the closing words I have quoted from Mr. Belton show that his treatment of the question is largely influenced by his controversial interest in regard to Reservation. Do let us remember that the reserved Sacrament is for the sick and not *vice versa*. I am in favour of the same latitude being given in regard to Reservation in the English Church as is given in the Episcopal Church of Scotland; but the claim will never be recognized, unless it is made on broad and unexceptionable grounds.

My own comment on the significance for us in the Church of England of the Roman decrees would be somewhat as follows: I regard the decrees as indicative of a widespread experience in the Catholic Church—viz.,

the experience of the difficulty of a strict adherence to the old rule under modern conditions, and particularly in northern climates. Further, a very important part of the Church has decided that this experience calls for relaxation; and its decision claims from us attention and respect. We in the English Church recognize the primitive rule about which the difficulty arises, and share the experience which underlies the Roman decision. At the same time I do not see how an individual bishop can dispense. So far as I understand it, the English Church claims full power to take order in matters "indifferent." It has not done so in this matter; but, if we accept the Prayer Book—as we do at our Ordination—I do not see how we can dispute its claim to do so, if it wishes. And the body in whom this authority is ultimately vested is, unless I am mistaken, the Anglican episcopate as a whole—in other words, the Lambeth Conference. Their authority in such a matter is, no doubt, provisional in the sense that it would be subject to revision in the event of Reunion with East or West; but the same is true of the Papal decrees. In the meantime, short of authoritative relaxation from such a quarter, I see no alternative but toleration or the leaving of the question to individual consciences. Such a position is not very satisfactory; but it gives ample scope for instruction, and the sober exercise of liberty by instructed people has its own spiritual value.

E. G. S.

[Note.—The Abbot of Pershore has kindly written a word of explanation as to the omission of reference to Fr. Longridge's edition of the *Spiritual Exercises* in his article in our April number. He feels that Fr. Longridge's book is for the student, scholar, and expert, rather than for one who is using the Exercises for devotional and practical purposes, and says that he advocated Roothaan's book as simpler in that regard. He also points out that the *Monumenta Ignatiana* to which he referred our readers (April, 1923, p. 209) contains an admirable notice of Fr. Longridge's book. We are grateful to the Abbot for his full and courteous reply to the point we mentioned.—Ed.]

REVIEWS

CATHOLIC FAITH IN THE HOLY EUCHARIST. Papers from the Summer School of Catholic Studies held at Cambridge, July 24-29, 1922. Edited by the Rev. C. Lattey, S.J. Heffer and Sons, Cambridge, 1923. 5s.

A course of lectures on the history of Eucharistic belief, written from the Roman Catholic point of view, including men of such distinction as Dom Chapman and Abbot Cabrol, and delivered in Cambridge, has obvious claims on the attention of English Churchmen.

The New Testament evidence on the Eucharist receives a meagre treatment. The lecturer "judged it best to devote the whole of the time available for a biblical treatment of the matter to the Gospels." The teaching of St. Paul is omitted, the writer having treated it elsewhere. But the omission of St. Paul on the Eucharist produces a singularly one-sided representation of the biblical evidence. Moreover, out of 15 pages on the Gospel evidence, two are introductory and seven are on St. John. Surely this from any modern critical standpoint will appear curiously defective.

Dom Chapman's lecture on the Holy Eucharist in the pre-Nicene Church is chiefly important for its account of St. Ignatius. Readers of Axel Andersen's eccentric Articles in the *Zeitschrift für N.T. Wissenschaft*, 1912, pp. 206 *ff*, denying that any reference to the Eucharist can be found in the letters of St. Ignatius, will be grateful to Dom Chapman for the conclusive answer which he gives to this strange theory.

The lecture on the Sacrament in the period of the Schoolmen is confused by a curiously unchronological intrusion of some decisions of the Holy Office, dated 1877 and 1890, to the effect that "to prevent corruption the wine may be heated to 65° C., or there may be added to it while fresh sufficient pure alcohol extracted from the fruit of the vine to increase the percentage to 12 per cent., or if it is already this, to 17 per cent. or 18 per cent." It would be more satisfactory if this had not been interpolated between two references to Berengarius and Catholic doctrine in the eleventh century. The treatment of Berengarius seems hardly fair to him. It is said that the doctrine of the Real Presence was first formulated against Berengarius. But I must confess that the impression left on one's mind by Berengarius' own treatise is that his opposition was directed against the change in the substance of the Bread rather than against the reality of the Presence. And, in fairness to his opposition, the formula which Cardinal Humbert expected him to sign

ought not to have been omitted. For the coarse materialism of that formula shows that the official orthodox exposition left something to be desired, and the arguments of Berengarius show how liable the Transubstantiation theory was to adverse arguments on principles which a Catholic would find it hard to refute. And since a previous lecturer in this series had spoken of " Anglican High Churchmen who believe in the Real Presence but reject the Catholic doctrine of the change of the bread and wine " (p. 16), there is reason to recognize that the two doctrines are separable; that the former is concerned with a fact of which the latter attempts to offer an explanation. Accordingly, in this case, as in so many others, it is possible to accept the fact without necessarily being committed to a particular explanation.

One of the most interesting lectures in the series is that which discusses in what sense the Eucharist is a Sacrifice. The lecturer discusses the theory of Cardinal de Lugo that, if the Eucharist is a Sacrifice, Christ must be made a real victim by lowering His status or lessening His activities. This theory, which seems based on a mistaken idea of the essential nature of Sacrifice, and to ignore Christ's heavenly priesthood and intercession, was adopted by other distinguished theologians, such as Franzelin, but is here happily set aside in favour of the teaching of St. Thomas, that Christ is a victim in perpetuity even now in Heaven. " In Heaven He is a victim, no less than He was on the Cross, only more so, forasmuch as the offering then tendered having now reached its destination, there is a seal, as it were, on its character of a gift passed from mankind to the Deity. That is of primary importance. If Christ is a victim, confirmed and stamped, so to say, in that capacity by His very glory, then He has not got to be turned into a victim by us " (p. 111).

Thus " the Mass is an offering of the Passion " (p. 115). Christ at the institution of the Eucharist offered to give His Passion and death for the redemption of mankind. This fact, the lecturer says, " has not been analysed to the full by the Schoolmen " (p. 116). " But we find in their writings all the elements of this statement, that Christ offered His passion, while representing it, in the Eucharist " (p. 118). When we celebrate we are to do the same that Christ did, with the difference that Christ's act at the first Eucharist was in anticipation while ours is in retrospect. " Our celebration is connected with His Passion and death as things of the past, whereas His was pointing towards the Cross as a thing of the future. He was offering Himself up to what was in store for Him; we offer the relic, but the living relic of His Blood once spilled " (p. 118). Apart

from the questionable use of the word " relic," there is much in this statement that Anglo-Catholics would endorse. By way of further explanation, the writer adds, " The Mass, whilst picturing, also tenders unto God the sacrifice of the Cross. That is offered which is represented. You represent Christ's death: you offer Christ's death " (p. 122). This might have been illustrated from Bossuet.

Bossuet insists on the symbolical character of Christ's manual acts as a Godward representation. And the French Bishop's statement has the advantage of being deduced directly from Scripture. What it amounts to is that the Eucharistic Symbolism at the institution was a Godward representation as well as a manward, and that in the former aspect it is an offering.

On the importance of this doctrine of Eucharistic Sacrifice it is necessary to quote the writer's own words. " As long as this doctrine was left in peaceful possession of the theological field, there could hardly be any difficulty in reconciling the recurrence of our daily sacrifice with the all-sufficiency of the one sacrifice of redemption. It is true that St. Paul* says that Christ offered only one sacrifice, and offered it only once; and that this unique oblation once for all perfected them that are sanctified. It is true, therefore, that the fulness and adequacy of the price once paid excludes all addition. . . . Which comes to this: that henceforth no other sacrifice can be acceptable to God. Hence the objection of the Reformer: the Mass must be done away with: there is no such thing in the Church as a sacrifice of atonement for the living or the dead: since the one sacrifice for all men and for all sins was that of the Cross " (p. 123).

The next sentence is remarkable. The lecturer continues: " I would not say that certain forms of the realistic or even the symbolistic theory are not hit by that argument: in so far, namely, as either they imply in Christ some change of state for the worse, or at least hold out some sort of sacrifice subsisting apart from the Cross."

This sentence is peculiarly attractive and peacemaking. It is a frank recognition that the Reformer's objection to the Mass as a Sacrifice was partly prompted by desire to guard the integrity of the Sacrifice on the Cross, and in view of the interpretations given by certain Roman theologians had to that extent much to be said for it. This evident desire to be impartial and conciliatory paves the way to a better mutual understanding. It is much to acknowledge that misconceptions in theology were not entirely on one side.

Of course, as the writer says, the question " whether the

* What is meant is the Epistle to the Hebrews.

Last Supper should be defined as a sacrifice or not" was sharply debated in the Council of Trent. "Great was the difference of opinion amongst the Fathers. A number of them opposed the definition on the ground that it would create a very serious difficulty in our discussions with the heretics. The heretics would certainly object the oneness of Christ's Sacrifice, as emphasized in the Epistle to the Hebrews. Now should we not have two sacrifices of Christ, if in the Last Supper, that is, prior to the Cross, there appeared already one? Worse still: as the sacrifice in the Supper must needs be, if anything, a sacrifice of atonement ('This is My Blood that is being shed for you and the many unto the forgiveness of sins'), would it not follow that mankind was redeemed even before the sacrifice on the Cross?' (p. 124). By way of answer the writer quotes the reply given at Trent by the Bishop of Paris: "Christ did offer Himself up in the Last Supper. . . . Yet there are not two offerings, but one only, together with that of the Cross. For in the offering in the Supper He had already begun His passion; and the offering in the Supper was continuous with that of the Cross; and being the same with that of the Cross, it was propitiatory too" (p. 124).

The lecturer, being a Jesuit, will probably smile to find an Anglo-Catholic quoting a Jesuit, whom the lecturer has omitted, in support of this clear statement. But I suppose that no abler speaker than Lainez took part in the Council of Trent. Lainez supported this doctrine by appealing to Latin and Greek exponents who assert plainly the sacrificial character of Christ's act at the Institution of the Eucharist. Lainez did more: he appealed to the Scripture itself. "He contended," says Waterworth, "that our salvation is not to be ascribed solely to the death of Christ, though that was the final and crowning act; but to the life and death of Christ considered as a whole" (*Decrees of the Council of Trent*, p. clxxxix).

Would it not clear the subject if it were put in more modern terms? Might we say that the Atonement does not consist so much in Christ's particular acts or experiences as in the spirit of reparation which lay behind them all?

This doctrine concerning the first Eucharist must apply to every subsequent reiteration of it.

"The Mass would be derogatory to the dignity, and I would say the monopoly of the Cross, if any other immolation but that of Calvary were to be offered on our altars. But the selfsame sacrifice of Redemption is offered here and there. There by the Redeemer, here by the redeemed" (p. 125).

Surely this last statement is not correct. The redeemed cannot be separated from the Redeemer as if they now offered what He does not. Is not Christ the real celebrant still,

perpetuating His original act through the ministry of His priests ?

But as the writer most truly contends, the Eucharistic offering to us only detracts from the perfectness of the Cross. " The dignity of the Cross is perfectly safe. Nothing is added to the price once paid, nor to the payment of it once made " (p. 125).

Very scanty space remains to notice the interesting lecture on Reservation of the Blessed Sacrament in Church.

The lecturer desires to show that the Jewish idea of the abiding presence of Jehovah among His people was transferred to Christianity, and that " the Blessed Sacrament was regarded as the Abiding Presence of the New Law." This is his way of accounting for what he calls the fact, that the early Christians reserved the Blessed Sacrament in silence and seclusion. He says that " Christ in the Church dwelt in great majesty and awe in the *Pastophorium*, the *Diaconium*, the *Sacrarium*, as Jehovah in great awe and majesty had dwelt between the wings of the Cherubim in the first Temple " (p. 162).

This idea of Christ in the Reserved Sacrament dwelling in great majesty and awe is, of course, what a modern Roman would naturally feel. But that a primitive Christian felt precisely the same is what the historical or critical mind cannot take for granted. And no proof of it is given. What if a critic contends that this transference of modern sentiment inferred to early centuries is a pure anachronism ? The lecturer is, of course, aware of the obvious difficulties which his theory suggests. " But they never prayed to it, it will be said; they did not ' visit ' it." That is one of the difficulties. Why did not their practice correspond with the view ascribed to them ? The lecturer's answer is: " It is difficult, indeed, to see how such an assertion can be proved, although it will be acknowledged at once that it is not at all easy, in case there were any need to do so, and this there is not, to prove that the assertion is groundless. Visiting the Blessed Sacrament is a private devotion, and our Lord in His abiding presence is a direct object of private prayer. But who can say, excepting the individual engaged in prayer, what the objective of his pious and private aspirations may be ?" (p. 163).

With regard to ourselves, the writer adds, posterity will know exactly what we meant in visits to the Sacrament because the books of private devotion will remain to show it. " But such testimony does not exist either with regard to the early or to the Middle Ages " (p. 164).

But if such testimony does not exist, is it not rather pre-

carious to build upon what we do not know? We cannot prove that primitive Christians did not pay visits to the Reserved Sacrament. May we therefore infer that they did? When we cannot, for lack of evidence, prove anything, are we justified in making assertions? When we cannot prove a negative, are we wise to declare an affirmative?

"But even were we to admit, and we are very far from admitting it, that the Christians of those remote times neither prayed to nor formally visited the Blessed Sacrament, what are we to conclude? What does it prove? Simply this: that their ideas of worship on some occasions were different from our own (p. 164)."

Quite so. But if the primitive ideas of worship were, in regard to the Reserved Sacrament, different from the modern Roman, presumably those primitive ideas were just as Catholic. We must not only recognize that this is a case of devotional development, but also regard it in the light of a practice which in that case has not been universal.

I do not say this with the smallest intention to depreciate the value of the practice, but only to indicate the medium of the argument by which its primitive character is defended.

W. J. Sparrow-Simpson.

The Mystical Quest of Christ. By Robert F. Horton, M.A., D.D. Allen and Unwin. 10s. 6d.

This is a product of Nonconformist Christianity at its best. Few if any of us ever succeed in transcending the influence of the religious environment in which we have been reared. We carry traces of our traditional heritage with us through all the years, and we never quite outgrow the mental and spiritual outlook and habits of thought stamped upon us by our teachers, spiritual pastors, and masters. Dr. Horton is singularly free from the bitterness and narrowness of sectarianism and within the limits of a Nonconformist theology, outside the main stream of Catholic thought and practice, he succeeds in presenting us with what is on the whole a sane and sound outline programme of what the Christian religion requires of us in these days and circumstances, but it is essentially a programme for Nonconformists.

The Quest is the Living Christ of experience. To know Him whom, not having seen, we love. Dr. Horton is striving to show others the way to a first-hand religion—to an experience which he claims "comes to every one who, by faith in Christ, is born of the Spirit." Of the immediacy and certitude of such an experience, he can speak in terms which admit of no

doubt, and "from that immediacy, that indisputable inrush of God into the soul, comes all the confidence and effectiveness of the religious life. It is in that way (he tells us), so direct and unmistakable, that the soul abides in Christ and Christ abides in the soul, and Christ's presence and power are manifested in the world."

The subject divides itself roughly into three parts. We have first the Rule of Life. "Be Christlike"; then what this involves, "the Christian Decalogue"; and then the inevitable question, How can these things be? How can I become Christlike? What is the method?

With the ideal, "Be Christlike," we have no quarrel. With the requirements, what kind of people Christ expects us to be, few will wish to dispute the demands Dr. Horton suggests are incumbent upon us as followers of the Master in this modern world with all its difficult ethical and social problems clamouring for a solution. It is when we come to examine the method Dr. Horton suggests, by which we may achieve our ideal and become Christlike, that we find ourselves outside Catholicism and in a backwater. It is inevitable, of course, in a Nonconformist work, to find the usual sectarian prejudice, first against Rome, and then against High Anglicanism. Thus we learn that whilst millions of Protestants desire a Church, a Catholic Church, the Roman Church, as it is seen in history, gives no promise of what they want. And again, in full revolt against creeds, Dogmas, Tradition, Authority, and all that is charged with having concealed the Christ from the eyes of the seeker, Dr. Horton hails as a new enlightenment the simplicity contained in the magic words: "Be Christlike." The cry "Back to Christ" is modern, but even Dr. Horton cannot help stumbling upon the *Imitatio Christi*. He is arrested by it for a moment, caught by its mystic charm and its sensitive touch with reality, but it repels him in the end. Why? The answer lies in the fact that a man cannot transcend his mental and spiritual ancestry. For Dr. Horton the *Imitatio Christi* smacks too much of mediæval monasticism. "It is one-sided; it is ascetic; it leads to the cloister; it is totally unconcerned with the salvation of the world; it has no missionary outlook." But this is not its chief defect. It contains, alas! a fourth book "Concerning the Sacrament," and that is precisely where we venture to think it completely baffles the religious outlook of Dr. Horton. He can make nothing of that. It speaks to him in an unknown tongue, and so he must needs discover an inconsistency between Book IV. and the first three books. "Those first three books—'Admonitions Useful for a Spiritual Life,' 'Admonitions tending to Internal Things,' and

'Of Infernal Consolation'—already show (he writes), apart from the sacrament, all the interior communion with God, and the reception of Christ which the sacrament alone, in the fourth book, is supposed to give." So Dr. Horton comes within sight of the very heart of Catholic worship and passes it by. There is an element of pathos in this blindness, and it reflects itself through the whole of his attempt to describe the method whereby we may become Christlike. What, in his opinion, are the means of Grace? They open up, he tells us, with sufficient clearness and fullness as soon as the desire awakes, and, in proportion as it grows strong, in the heart. We may blunder and flounder, especially at the beginning; we may try some means which have served others and find that for us they are useless. We may find means which would and should help us, and yet, from inexperience and sloth, not at first succeed in using them. But if with all our heart we truly seek Him, we shall ever surely find Him. True, indeed, but surely the earnestness of our search will reveal itself in obedience to His explicit command, "This do in remembrance of me: Take, EAT."

Clearly Nonconformity forgets nothing and learns nothing. Is it not worth while to pause and ask whether possibly the strength of Catholicism in all ages and in spite of all the defects of the checkered history of the Church has lain in its devotion to the Living Christ made known to the Faithful in the Breaking of the Bread? Is it not because the Church has centred its worship round the Altar that it has managed to produce saints?

When will Nonconformists cease to disparage the Sacramental System? Possibly only when they cease to be Nonconformists and, entering the Catholic Church, study its life from within. "Christ," says Dr. Horton, "has not therefore promised to confine Himself to any methods which in the course of time are devised, or by long usage consecrated. If He works by the baptism of water, and the Eucharist of bread and wine, He will also, despite all the rage and violence of His would-be representatives, regenerate the souls of Quakers without water, and feed them through long years of faithful service without the bread and wine of the sacrament." Upon which we are constrained to say, first, that the Catholic Church does not deny the uncovenanted mercies of GOD, whilst she affirms confidently the peculiar efficacy of the *ordained* means of Grace unto Salvation, and that in spite of and in defiance of all the wilderness of negations and refusals of the sects. And secondly we ask, is it ignorance or blind prejudice which persists in making a caricature of the true Catholic teaching in speaking

of a "baptism of water," and a "Eucharist of bread and wine" when what is meant or should be meant is a baptism of water and the Holy Ghost, and a Eucharist of the Body and Blood of Christ verily and indeed taken and received by the faithful in the Lord's Supper?

With much that Dr. Horton has to say on Meditation, Auto-suggestion, Habituation, Association, Imitation, Self-Offering, and the deliberate practice and cultivation of Faith, Hope, and Love, Catholics will find themselves in agreement to the extent to which Dr. Horton succeeds in freeing himself from the fetters of his Nonconformist upbringing, and lifts himself into accord with the teaching of the Catholic Church. Where those fetters still bind him and keep him outside the main stream of Catholic life, belief, and practice, we are compelled to leave him with some reluctance in a backwater. After all, there are two methods of achieving the ideal common to us all, the burning desire to be Christlike. There is our own self-chosen, arbitrarily selected and self-willed method, and there is His method, the way to obedience. The mystical Quest is the same: the Catholic parts company with Dr. Horton on the question of method.

H. M. Relton.

History of the People of England. By Alice Drayton Greenwood, F.R.Hist.Soc. Vol. II. A.D. 1485 to 1688. S.P.C.K. 7s. 6d.

Almost half a century has gone by since John Richard Green published the first edition of his *Short History of the English People*, which a competent critic pronounced to be philosophical enough for scholars and popular enough for schoolboys. That wonderful book has gone through many editions and has inspired many generations of students. But there is no finality in the writing of history, and Miss Greenwood has done well to essay the task of making available for the general reader the results of the work done on the Tudor and Stuart periods during the last fifty years. In her difficult undertaking she has achieved a large measure of success. She writes with clearness and simplicity, and has the gift of selecting apt quotations. She avoids useless detail, and so finds space for important things not usually mentioned in school books—*e.g.*, the influence of Hobbes on English thought. Her general surveys are excellent, particularly the chapters on "Merry England" and on "Society and the Civil War." Students will appreciate the workmanlike tables and maps, the well-chosen illustrations, and the comprehensive index.

In accordance with the plan of the series a large amount of

space (10 out of 41 chapters) is devoted to the part played by the Church in the national life. The Reformation, the organization of the Elizabethan Church, and the growth of Puritanism, are fully treated. The aims of the early reformers could hardly be better set forth than in these words:

"Whatever their differences, all the scholars and reformers agreed on one fundamental principle which menaced the mediæval theological system. They refused to accept conclusions which rested solely upon human authority, and asserted, whether by practice or precept, the duty and right of the individual, on the one hand to apply his understanding to the problems of life and the teaching of religion, and, on the other, to seek in religion a personal help to leading a right and devout life in the workaday world."

In the chapters on the Reformation movement under Henry VIII., a strictly chronological treatment has been wisely abandoned: Miss Greenwood deals in turn with the King's case, the popular anti-papal movement, the ministers who succeeded Wolsey, the action of Parliament from 1529 to 1536, the attitude of the bishops, the translations of the Bible, and the suppression of the monasteries. In the last of these sections she has used the recent work on the Pilgrimage of Grace and the Council of the North. "Experiments in Extremes" is the neat title of the chapter describing the Protestant experiment under Edward VI. and the Roman experiment under Mary; both were so unpopular that bonfires were lighted in London streets after Northumberland's departure in 1553 and after Mary's death in 1558. In the sketch of the Elizabethan Church stress is rightly laid on the poverty of the clergy, especially in the vast parishes of the North, but lack of space has unfortunately prevented an adequate treatment of the influence of Hooker's *Ecclesiastical Polity*. In a subsequent chapter there is a useful reminder that in reading Puritan statements about "scandalous" clergy, account must be taken of the Puritan tendency to exaggeration. "Gaming" might mean indulgence in the most innocent amusements, and "unlearned" might mean "not a student of Calvinistic books." The uncritical eulogies of Puritanism which are to be found in so much historical writing of the last century may well be tempered by the acute remark that Puritans "tended to take material prosperity as a proof of God's favour so that the attainment of riches came to be regarded as a kind of merit!" The sections on religious history between 1640 and 1688 suffer from compression; George Fox is not mentioned at all, and little is said of Bunyan. But we are grateful to Miss Greenwood for inserting the retort of the lawyer who sought

to defend Archbishop Laud against the charge of cumulative treason: "This is the first time that ever I heard that a thousand black rabbits did make one black horse." And it was well to point out the interest and value of Ralph Josselin's Diary. That pious, businesslike, and hardworking parson who was Vicar of Earles Colne, Essex, from 1640 to 1683, hated Laud, but lamented the "black providence of putting the king to death." He welcomed the Restoration, "the nation runneth into the King as Israel to bring back David," but for twenty years he refused to wear a surplice, till at last in 1680 he writes: "Rid to court (*i.e.*, the Bishop's court) . . . the matter is the surplice, which I see no sin to use, and shall endeavour to live as quietly as may bee to the end of my race." Although Church matters are fully treated, other sides of the national life are not neglected. In particular, stress is laid on the naval advance under Henry VII. and Henry VIII., and on the importance of the rules laid down by Drake in the great voyage of 1577 to 1580. Miss Greenwood modestly calls herself a pedestrian modern compiler, but she has the invaluable gift of humour, which comes out in her description of Barebone's Parliament. "This Little Parliament, with all the zeal of ignorance combined with a clear conscience, proposed to abolish or reform the Chancery, the Common Law, the system of tithes and patronage, and several other large problems of the centuries."

In a book of over 400 pages some mistakes are inevitable. Mostly they are unimportant slips in dates, which can be easily detected. But there is a very misleading remark in the useful "Guide to Study" on p. v. "First come the unparalleled series of national archives (which cannot lie), the Calendars of State Papers: (*a*) Domestic; (*b*) Foreign." The inexperienced reader may well conclude that the national archives consist solely of State Papers and that the information given in State Papers is invariably correct, whereas it is often biassed, inaccurate, and even wilfully false.

CAROLINE A. J. SKEEL.

NOTICES

RECENT PSYCHOLOGY AND THE CHRISTIAN RELIGION. By Cyril E. Hudson, M.A. London: George Allen and Unwin, Ltd. Pp. 121. 3s. 6d.

THE PSYCHOLOGY OF CHRISTIAN LIFE AND BEHAVIOUR. By W. S. Bruce, D.D. Edinburgh: T. and T. Clark. Pp. vi+335. 7s. 6d.

These two books have little in common but a resemblance in their titles. Mr. Hudson's is an admirable attempt to sketch some points of contact and divergence between the point of view of the best known side of recent psychological theory and the Christian religion. Dr. Bruce's book is a practical treatise on all sides of the Christian Life, drawn rather from a wide experience of pastoral work, than from any academic system of psychology.

Psychologists are growing increasingly suspicious of the phrase "The New Psychology," which is generally used by writers who suppose that knowledge of the mind started with the work of Freud, or at least that all recent advance in psychological knowledge has taken place in Vienna. This is not, however, true of Mr. Hudson. He is familiar with the work of Professor McDougall, Rivers, and Baudouin, although not apparently with that of Mr. Shand. An admirable feature of his discussion is the extent to which it is illuminated by his own experience as a London priest. There are minor points with which the reviewer feels inclined to quarrel. One might reasonably ask for a more objective treatment of Freud's sexual theories (if they are to be discussed at all), and a clear recognition of the limitations of the non-medical writer giving an opinion on them. It remains true, however, that this is an excellent book, whose value is increased by the fact that it is written from the point of view of a minister of religion in personal contact with its practical problems.

The criticism of Dr. Bruce's book which immediately suggests itself is that it would have been better to have called it *Christian Life and Behaviour*, and to have cut out the references to psychology in the text. Although these are frequent, there is no attempt to attain a psychological point of view, and the faculties and the subconscious are used indiscriminately to bolster up conclusions drawn from the author's experience, which really need no such bolstering up. What, for example, are we to make of such a statement as the following: "Psychology has proved that there is a true subjective knowledge of God in Christian Experience" (p. 15)? Would it not gain both in force and candour if "I believe" were substituted for "Psychology has proved"? Except for this intrusion of Psychology and a certain diffuseness, the book is really an excellent account of pastoral experience and of Dr. Bruce's conclusions from it.

R. H. THOULESS.

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